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PROCEEDINGS

OF THE

THIRTY-SEVENTH ANNUAL MEETING

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION

HELD AT ITHACA, NEW YORK, DECEMBER, 1905

ALSO OF THE SEVENTH ANNUAL MEETING OF THE

Philological Association of the Pacific Coast

HELD AT THE SAME TIME IN

SAN FRANCISCO, CALIFORNIA

MEMBERS IN ATTENDANCE AT THE THIRTY-SEVENTH
ANNUAL MEETING (ITHACA, NEW YORK).

Hamilton Ford Allen, Princeton University, Princeton, N. J.
Andrew R. Anderson, Princeton University, Princeton, N. J.
Louis F. Anderson, Whitman College, Walla Walla, Wash.
R. Arrowsmith, New York, N. Y.
Frank Cole Babbitt, Trinity College, Hartford, Conn.
Floyd G. Ballentine, Bucknell University, Lewisburg, Pa.
J. W. Basore, Princeton University, Princeton, N. J.
Paul V. C. Baur, Yale University, New Haven, Conn.
Charles E. Bennett, Cornell University, Ithaca, N. Y.
Clarence P. Bill, Western Reserve University, Cleveland, O.
Haven D. Brackett, Clark University, Worcester, Mass.
Demarchus C. Brown, Butler College, Irvington, Ind.
Carleton L. Brownson, College of the City of New York, N. Y.
Henry F. Burton, University of Rochester, Rochester, N. Y.
Donald Cameron, Princeton University, Princeton, N. J.
Mitchell Carroll, George Washington University, Washington, D. C.
Jesse Benedict Carter, American School of Classical Studies, Rome, Italy.
Earnest Cary, Cambridge, Mass.
A. C. Chapin, Wellesley College, Wellesley, Mass.
George H. Chase, Harvard University, Cambridge, Mass.
Charles Nelson Cole, Oberlin College, Oberlin, O.
Arthur Stoddard Cooley, Auburndale, Mass.
Walter Dennison, University of Michigan, Ann Arbor, Mich.
Sherwood O. Dickerman, Yale University, New Haven, Conn.
Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.
Herman L. Ebeling, Hamilton College, Clinton, N. Y.
Katharine M. Edwards, Wellesley College, Wellesley, Mass.
Herbert C. Elmer, Cornell University, Ithaca, N. Y.
Robert B. English, Washington and Jefferson College, Washington, Pa.
Arthur Fairbanks, State University of Iowa, Iowa City, Ia.
Edward Fitch, Hamilton College, Clinton, N. Y.
Thomas Fitz-Hugh, University of Virginia, Charlottesville, Va.
Harold N. Fowler, Western Reserve University, Cleveland, O.
Charles J. Goodwin, Lehigh University, So. Bethlehem, Pa.
George D. Hadzsits, University of Wisconsin, Madison, Wis.
Elizabeth Hazelton Haight, Vassar College, Poughkeepsie, N. Y.
H. A. Hamilton, Elmira College, Elmira, N. Y.
Albert Granger Harkness, Brown University, Providence, R. I.
Karl P. Harrington, Wesleyan University, Middletown, Conn.
J. E. Harry, University of Cincinnati, Cincinnati, O.
Harold Ripley Hastings, Princeton University, Princeton, N. J.
George Hempl, University of Michigan, Ann Arbor, Mich.
Joseph William Hewitt, Wesleyan University, Middletown, Conn.
Gertrude Hirst, Barnard College, Columbia University, New York, N. Y.
Charles Hoeing, University of Rochester, Rochester, N. Y.

Joseph Clark Hoppin, Bryn Mawr College, Bryn Mawr, Pa.
 George E. Howes, Williams College, Williamstown, Mass.
 Eva Johnston, University of the State of Missouri, Columbia, Mo.
 George W. Johnston, University of Toronto, Toronto, Ont.
 George Dwight Kellogg, Princeton University, Princeton, N. J.
 Francis W. Kelsey, University of Michigan, Ann Arbor, Mich.
 J. C. Kirtland, Jr., Phillips Exeter Academy, Exeter, N. H.
 Charles Knapp, Barnard College, Columbia University, New York, N. Y.
 J. T. Lees, University of Nebraska, Lincoln, Neb.
 David Magie, Jr., Princeton University, Princeton, N. J.
 H. W. Magoun, Cambridge, Mass.
 Allan Marquand, Princeton University, Princeton, N. J.
 Clarence Linton Meader, University of Michigan, Ann Arbor, Mich.
 Elmer Truesdell Merrill, Trinity College, Hartford, Conn.
 Frank Gardner Moore, Dartmouth College, Hanover, N. H.
 W. B. Owen, Lafayette College, Easton, Pa.
 Charles Peabody, Phillips Academy, Andover, Mass.
 Tracy Peck, Yale University, New Haven, Conn.
 Samuel Ball Platner, Western Reserve University, Cleveland, O.
 William K. Prentice, Princeton University, Princeton, N. J.
 Robert S. Radford, Elmira College, Elmira, N. Y.
 Charles B. Randolph, Clark University, Worcester, Mass.
 Edwin Moore Rankin, Princeton University, Princeton, N. J.
 Horatio M. Reynolds, Yale University, New Haven, Conn.
 David M. Robinson, Johns Hopkins University, Baltimore, Md.
 John C. Rolfe, University of Pennsylvania, Philadelphia, Pa.
 Henry A. Sanders, University of Michigan, Ann Arbor, Mich.
 Charles P. G. Scott, Yonkers, N. Y.
 Charles D. Seely, State Normal School, Brockport, N. Y.
 Thomas Day Seymour, Yale University, New Haven, Conn.
 F. W. Shipley, Washington University, St. Louis, Mo.
 E. G. Sihler, New York University, New York, N. Y.
 Herbert Weir Smyth, Harvard University, Cambridge, Mass.
 J. R. S. Sterrett, Cornell University, Ithaca, N. Y.
 Duane Reed Stuart, Princeton University, Princeton, N. J.
 Frank B. Tarbell, University of Chicago, Chicago, Ill.
 Charles H. Thurber, Boston, Mass.
 Edward M. Tomlinson, Alfred University, Alfred, N. Y.
 Esther Van Deman, Woman's College, Baltimore, Md.
 La Rue Van Hook, Princeton University, Princeton, N. J.
 Alice Walton, Wellesley College, Wellesley, Mass.
 John C. Watson, Cornell University, Ithaca, N. Y.
 Charles Heald Weller, Yale University, New Haven, Conn.
 Andrew F. West, Princeton University, Princeton, N. J.
 James R. Wheeler, Columbia University, New York, N. Y.
 Andrew C. White, Cornell University, Ithaca, N. Y.
 Mary G. Williams, Mt. Holyoke College, South Hadley, Mass.
 Harry Langford Wilson, Johns Hopkins University, Baltimore, Md.
 Willis Patten Woodman, Jamaica Plain, Mass.
 John Henry Wright, Harvard University, Cambridge, Mass.

[Total, 95.]

AMERICAN PHILOLOGICAL ASSOCIATION.

ITHACA, NEW YORK, December 27, 1905.

The Thirty-seventh Annual Meeting was called to order at 3 P.M. in the smaller auditorium of Stimson Hall, Cornell University, by the President, Professor Herbert Weir Smyth, of Harvard University.

The Secretary of the Association reported that the TRANSACTIONS and PROCEEDINGS, Volume XXXV, had appeared in September, and offered explanations and apologies for the delay in publication.

The Secretary also read the following list of new members elected by the Executive Committee¹:

Prof. Andrew Runni Anderson, Princeton University.
Dr. Allan P. Ball, College of the City of New York.
Prof. David H. Bishop, University of Mississippi.
Prof. Edwin W. Bowen, Randolph-Macon College.
Dr. Haven D. Brackett, Clark University.
Prof. Donald Cameron, Princeton University.
Dr. Earnest Cary, Cambridge, Mass.
Prof. Charles Upson Clark, Yale University.
Dr. Harold Loomis Cleasby, Amherst College.
Prof. Robert B. English, Washington and Jefferson College.
Prof. Mervin G. Filler, Dickinson College.
Prof. Roy C. Flickinger, Northwestern University.
Prof. Harold Ripley Hastings, Princeton University.
Prof. Joseph William Hewitt, Wesleyan University.
Dr. Carl Newell Jackson, Harvard University.
Miss Lucile Kohn, New York, N. Y.
Prof. William H. Kruse, Fort Wayne, Ind.
Prof. Winfred G. Leutner, Wittenberg College.
Prof. Richard Clarke Manning, Kenyon College.
Dr. Mary Bradford Peaks, Vassar College.
Prof. Charles B. Randolph, Clark University.
Prof. Edwin Moore Rankin, Princeton University.
Dr. David M. Robinson, Johns Hopkins University.
Prof. Herbert D. Simpson, Lock Haven, Pa.
Prof. La Rue Van Hook, Princeton University.
Prof. Harry Barnes Ward, Hamilton College.

¹ Including two names presented to the Executive Committee at the close of the sessions.

In accordance with the vote of the Association at the last annual meeting creating the office of Assistant Secretary (see PROCEEDINGS for 1904, p. xlv), it was

Voted, to amend the Constitution of the Association as follows:

AMENDMENT I. Besides the officers named in Article II, there shall also be an Assistant Secretary, to assist the Secretary during the sessions of the Association, but not to be a member of the Executive Committee.

The Treasurer then presented a report which covered the period from July 6, 1904, to December 26, 1905, the interval between meetings being in the present case of such length that the customary report by financial years (July to July) would give no indication of the resources of the Association at the time of the meeting:—

RECEIPTS.	
Balance from 1903-1904	\$1088.11
Sales of Transactions	\$128.82
Membership dues	1696.00
Initiation fees	80.00
Dividends Central New England and Western R. R.	9.00
Interest	48.88
Philological Association of the Pacific Coast	169.13
Offprints33
Total receipts, July 6, 1904, to December 26, 1905	2132.16
	<u>\$3220.27</u>

EXPENDITURES.	
Transactions and Proceedings (Vol. XXXV)	\$1269.30
Salary of Secretary (18 months)	450.00
Platonic Lexicon	195.30
Phonetic Alphabet Report	145.15
Postage	85.81
Printing and stationery	97.68
Freight and express	6.80
Incidentals (including Press Clippings)	11.71
Total expenditures, July 6, 1904, to December 26, 1905	\$2261.75
Balance, December 26, 1905	958.52
	<u>\$3220.27</u>

The President appointed as a Committee to audit the Treasurer's report, Professors Sihler and Fairbanks.

The Committee on the Place of Meeting in 1906 was also appointed by the Chair as follows: Professors Rolfe, Carroll, Tarbell, James R. Wheeler.

The reading of papers was then begun.

1. Neo-Platonic Demonology in Goethe's *Faust*, by Professor Julius Goebel, of Harvard University (read by title).

It is Jamblichus' description of the various apparitions of the gods and demons that furnished Goethe the colors for his own magnificent picture of the apparition of the Earth-spirit. For although we have no account of the fact that Goethe studied Jamblichus, a mere comparison of certain passages in the latter's *de Mysteriis* with Goethe's poetic description will convince us at once of his indebtedness to this book. I compare the Latin translation of Thomas Gale adjoined to his edition of *de Mysteriis*, because it is quite improbable that Goethe could have read the rather difficult Greek of the original. (A detailed comparison of Goethe's verses with passages from Jamblichus here follows in the paper.)

But we are permitted to obtain a still closer view into Goethe's workshop by examining carefully what precedes the conjuration of the Earth-spirit. It will be remembered that Faust, disgusted with the Kerker, the Mauerloch of his study, decides to flee into the wide world, not, as Scherer and others in their hypercritical wisdom fancied, to conjure up the devil in the woods, but to get into intimate touch with nature; when, as if charmed by the magic-book before him, he opens it, sees the sign of the Makrokosmos, and the magnificent vision follows. What are the signs that have this wonderful effect on Faust's mind? The answer is given by Jamblichus, according to whom these signs are *divina synthemata*, or *divina symbola*,—Faust calls them *heilige Zeichen*,—which possess the power of producing the magic effect upon the human mind, not on account of any activity of the latter, but because of the divine influence which recognizes in these symbols its image. Nobis enim nec opinantibus divina synthemata per se opus suum perficiunt, et deorum virtus ineffabilis, ad quam diriguntur synthemata, suas in iis ultro agnoscit imagines, non quasi a nostro intellectu excitata. Quare nec principia divina antecedenter a nostro intellectu ad opus excitantur (ii. 11). We understand now why Faust says:

Umsonst, dass trocknes Sinnen hier
Die heiligen Zeichen dir erklärt;

and again:

War es ein Gott, der diese Zeichen schrieb?

The visions which the gods, having pity on the labors of the theurgist, graciously grant the latter are described thus: Nam beatas visiones dum speculari anima, aliam vitam adipiscitur, alias operationes operatur, sed et sibi nec amplius esse in hominum censu videtur; nec immerito illud quidem, saepe etenim suam exuit vitam, et beatissima deorum actione commutat (i. 12). It is for this reason that Faust exclaims:

Bin ich ein Gott?

While this *unio deifica*, thus temporarily attained by the theurgist, is essentially the work of divine grace, it may, nevertheless, be brought about by those who understand the art of theurgy, and carefully follow its rules. Jamblichus calls the disposition of the soul in which it attains the unio deifica (*ἐνωσις θεουργική*) *enthusiasmus*. As this enthusiasm is essentially a state of divine illumination, the art of theurgy consists chiefly in producing this illumination. The art of doing this is called: *φωτὸς ἀγωγή* or *φωταγωγή*. One of the various means of bringing

about illumination is the moonlight. I need not call attention to the beautiful poetic use which Goethe made of this feature in our soliloquy.

The faculty of the human soul, however, through which the divine light operates or the gods speak, so to say, is the *imagination*, the *φανταστική δύναμις*. Illa (illumination) autem circumpositum animae aetherium et splendidum vehiculum divina luce perfundit, unde ad deorum voluntatem percitae imagines divinae eam quae est in nobis attingunt phantasiam (iii. 14).

Among the means which produce illumination, and thus affect the human imagination, we find also the course of the stars, astrology. Porro astrorum cursus vicini sunt aeternis caeli motibus, non tantum loco, sed et qualitatibus et lucis radiationibus, unde nimirum ad deorum nutum et ipsi concitantur (iii. 16).

I believe that the passages just quoted not only give the reason for Faust's words:

Erkennest dann *der Sterne Lauf*,
Und wenn Natur dich unterweist,
Dann geht die *Seelenkraft* (vis imaginationis) dir auf,
Wie spricht ein Geist zum andern Geist;

but they also explain, in my opinion, the much interpreted lines:

Jetzt erst erkenn ich, was der Weise spricht:
'Die Geisterwelt ist nicht verschlossen,
Dein Sinn ist zu, dein Herz ist tot;
Auf! bade, Schüler, unverdrossen
Die irdsche Brust im Morgenrot.'

That Goethe here should have interrupted the flow of passionate poetry by quoting literally the words of some author, appears to me a thought which could have occurred only to a philologist, accustomed to interlard his papers with pleasing quotations. It is far more reasonable to suppose that Goethe, in his own poetic language, gives the contents of the teachings of some philosopher. Der Weise (philosophus) is none other but Jamblichus, and the Schüler, a *φιλοθεάμων*, or, as Gale translates: veritatis theurgicae studiosus. Dein Sinn ist zu, dein Herz ist tot, is the poetic translation of Jamblichus' words: Nostra enim natura infirma est et imbecillis et parum prospicit, cognatamque habet nullitatem et unica est ei medela erroris . . . si possit aliquam divini luminis particulam haurire. And with a poetic power, infinitely greater than that of the philosopher Jamblichus, Goethe calls this breathing and drinking of the divine light *Baden im Morgenrot*. Moreover, he may have remembered that later theurgists, influenced by the cabala, believed that the true revelation of the divine light came with the dawn of the morning. Der Aufgang hat die grössten Geheimnuss, says the *Clavicula Salamonis*, and the magic-book *Arbatel* advises: Olympicos spiritus cum evocare volueris, observa ortum Solis.

2. Filelfo in his Letters, by Professor E. G. Sihler, of New York University.

Neither Voigt or Burckhardt of Germany, nor the English scholars Symonds and Jebb have been quite fair to Filelfo, one of the foremost of the Italian

Humanists. Whatever of aureole remains about their heads in the popular estimation of the historical commonplace must vanish upon an exhaustive perusing of their own literary utterances. And few things so vigorously produce in us an overwhelming sense of the profound change in our taste and in the essentials of our own classicism, so called, as such perusal.

Filelfo, however, while his availability (due to his purer Latinity) gave him that notoriety in political manifestoes, and that standing among courtiers which he shared with Bruni, Poggio, Valla, Enea Silvio, and others, — Filelfo, I say, has certain claims on our attention which still deserve our regard. His letters fully reveal the less worthy and more evanescent traits of his class, but they also contain precious data for the history of scholarship, — of sound and genuine scholarship, I mean. Columbia University Library contains a folio of date 1489, Venice, printed but a few years after the death of Filelfo, with all the abbreviations customary in the codices themselves. From this folio were taken the data of this summary.

As to the number of books itself, the arrangement in XVI is quite significant. Both of Cicero's largest collections are so transmitted; we may smile at the artificiality of the imitation if we like, still it was a deliberate one. The first letter is of date Venice, Oct. 10, 1427, this collection extending to February, 1461. It contains roughly some 891 letters, many so brief that we marvel at their insertion, but they contained data suggestive of the tastes and concerns of that century.

I

Autobiographical: also aims and consciousness of Humanism. 'Vix primarii ipsi cives in rebus etiam maximis plus habent auctoritatis quam ipse ego' (July 13, 1432, in Florence). 'Si lapides ipsi loqui possent, omnes in meas laudes linguas solverent' (Apr. 13, 1433); 'meque ad scribendum converti totum quo non praesentibus modo, sed etiam *posteris natus* fuisse videar' (Mch. 1, 1440). 'Quod vero cupis pro nostrae amicitiae munere *immortalitatis nomini per nos commendari*, id quoque in te est' (Mch. 15, 1447).

Having some new codices from Germany, Enea Silvio is sure to have found something 'in tot ac *tam plenis et pulverulentis bibliothecis Germaniae*, (Febr. 4, 1448). Varro, Cicero, Seneca are 'nostri,' *i.e.* Italians (Oct. 1, 1450). To duke's secretary at Milan: 'money! otherwise I shall make contracts with other princes!' (Nov., 1451). 'Per doctrinae praestantiam in eorum cognitionem venimus, quibus Dei reddimur simillimi' (Jan. 1, 1452). Of a victory of Sforza, to be recorded in his Sforziad, b. v., 'immortalitati sum commendaturus' (1453). 'I have determined to publish ten books of letters in this year' (May 5, 1453).

At Rome (1453, July) received from the Humanist pope, Nicholas V, 500 ducats, and had to prolong his sojourn there, that the pope might complete the perusal of Filelfo's *Satyrae*: — 'nec prius mihi restituit quam totum lectitaverit.' Was knighted by King Alfonso at Capua, on Corpus Christi day at nine A.M. (1453): also received laurel crown then. His aims in culture: 'cum ipse non poetam minus quam oratorem atque philosophum profiteri debeam' (1455).

To Calixtus III (not at all a Humanist): 'You need not be jealous any more of Greek authors: why, you can read them in Latin!' (Febr. 19, 1456). Has begun to write Greek verse also: he intimates, that thus he shall outdo both Cicero and Vergil (1458). 'Quod habemus memoratu dignum, quod a Graecis

non acceperimus' — to the Greek, Cardinal Bessarion; and while pretending that it is arrogant and foolish to *vie* with the Greeks in versification, he asks the Greek prelate whether he has any book on the quantity of (Greek) syllables (1458). His motive for entering upon the writing of Greek verse: there is actually no versification among the Byzantines now: Filelfo desires to stir up his contemporaries. Have you given my Greek poem to Argyropulos? (1458). Congratulates the Humanist pope, Pius II (Enea Silvio), on his election, August 23, 1458. Pius once was Filelfo's pupil. Him Filelfo calls 'totius sapientiae et bonitatis numen' (Oct. 17, 1458). To a prelate, the cardinal-patriarch of Aquileia, he delineates the Humanist heaven: 'si cognovit rerum a se gestarum ac summae virtutis gloriam in omnem posteritatem diffusum iri' (Febr. 22, 1460).

II

Here we will briefly set down such data as illustrate his interests or concerns with specific classic writers both Greek and Latin; particularly also with the acquisition and the copying of codices. As for the Greeks, the chief aim of most other Italians seems to have been the accomplishment of translating the greatest possible number of Greek MSS for the learning and erudition thus obtainable. The power even to read Greek script remained so rare that Filelfo regularly resorted to Greek characters (as a cipher) whenever he wished to keep things in privacy, and the typesetters even of 1489 made sad work of many Greek words or passages in the epistles of our Humanist. I have thought it best to follow merely a chronological order.

1433: undertakes to Latinize verse in Diogenes Laertius for the Camaldulensian Traversari. 1436: he gives Beccadelli's Terence to person named. Cannot lend the Lucretius, it is not his own. 1437: translating Plutarch's 'diceria' addressed to Trajan, into Latin; a matter of orthography in Gellius: refers to all the codices in Tuscany: — 'qui et emendatissimi sunt et istorum omnium ut ita dicam, parentes.' A passage in Iliad: cites scholia with notes of Aristotle, Aristarchus, Porphyry. 1439: desires his own codex of Vergil and likewise that of the commentator Servius remitted to him from Bologna. 1440 to Aurispa: You are a regular trader in codices. What have *you* for sale? I have none for sale. Quintilian's *declamationes* smack of Hispanitas (in this judgment Filelfo imitates Pollio on Livy). The Horace and Cicero of Victorinus (da Feltre) I have given to the man you named. I would like to see Plato's *Laws* or *Republic*, or Xenophon's *Memorabilia*. To Cyriacus of Ancona about inscriptions. A grammar point: Priscian (in primo de octo orationis partibus). F. thanks the cardinal-bishop of Como for despatching to F. the Philo recovered from Aurispa. F. promises to translate for the cardinal the life of Moses from Philo. 1441: is anxious to get at Apollonius Dycolus and Herodian (so often mentioned in Priscian). Byzantine schoolmasters knew nothing of them. 1442: I asked you, Aurispa, for a codex of Strabo to copy; you ask for a Sextus Empiricus with the same intention. Cribellus, please return my Diodorus; you have had the codex for two years. Saxolus of Prato: You want my Pollux: Aurispa has it, the harpy! Antonius Raudensis: You have written against Lactantius. What possessed you? Imitate Augustine, *i.e.* retract. 1444: Aurispa, lend me Theophrastus *περί φυτόν*. I have a Greek copyist ready: do not devise an evasive reply. F. enumerates

some of his translations: two bks. of Xenophon (*Mem.* I think), Xen. *de Rep. Lacedaem.*, Xen. *Agasilau*s, Plutarch's *Lycurgus* and *Numa*. Cyriacus of Ancona: These four inss. which you brought from the Peloponnesus are very valuable. Answers him also on the question what were the doctrines of the ancient philosophers on the parts of the soul (Pythagoras, Democritus and Epicurus, Stoics, Plato, Aristotle).

1446: Boethius commended, esp. in Logic: desires to have copies made of certain sections. F. will provide a copyist. 1447: would like to borrow Commentaries on Porphyry and Aristotle's *Categories* ('*Praedicamenta*') and *περὶ Ἐμπνεύσεως*, for copying.

1447: I have been compelled to borrow a codex of Lactantius from another. Why do you not return the one I loaned you? I must return it to its owner.

1448: Thomasius, 'philosopher and physician': Have sent you my Latin version of Hippocrates' *de Flatibus* and *de Passionibus Corporis*: please return when read. My Macrobius' *Saturnalia* has just been brought to Milan, a codex which I lost when I lived at Vicenza, before my journey to Constantinople (1419). To Card. Bessarion: Very sorry I cannot let you have my Iliad engrossed by Theodorus Gaza. To Guarino of Verona: My Strabo? Am sorry: it is with all my Greek codices in the care of Bernardo Giustiniani in Venice (Barbaro is using them there).

1449: begs of a physician of Milan to loan F. a codex containing Celsus, both Soranus, Democritus (*sic*) Apuleius (*sic*); would like to have a copy made. I want to read those medical authors *for the scholarship which they furnish*.

On Augustine and Jerome: A. had the keener penetration; Jerome the better style; J. a good Greek scholar; A. less so; J. a Hebrew scholar; A. ignorant there. 1450: consoles his former pupil Perleoni, an underpaid Humanist at Genoa, with a citation from Theocritus. To the priest Cassianus: Send me my Greek codices which Victorinus (da Feltre) has loaned you. Proclus on Plato, Timaeus, Aristotle's *Dialectica* with commentaries by Alexander and Themistius, Euripides, Libri Mathematici. You have had them too long. I want my books around me. Thomasius: Send your Ptolemy. 1451: is looking for a codex of Strabo (Febr. 15). The Greeks to-day talk as Euripides and Aristophanes did, as to enunciation: of course, with this, there is grammatical and ungrammatical speech. At Aurispa's there is such a copy of the geographer Strabo: I have so heard at Guarino's. Please return my orations of Cicero: you have had them long enough. '*De anno autem pro scaenio apud Plautum: textus ille corruptus est: Nannio enim scribi oportet*' (*v.* Plautus, *Amphitr.* prol. 91). Is looking for Arrian. Why he went to Constantinople in 1419: quo Graeca sapientia factus doctior maiori vel usui vel ornameto latinae futurus essem (note the grammar). On *ae* and *ai*. I desire Pliny's *N.H.* I hear the prince (d' Este, at Ferrara) has a copy very highly emended through the labors of Aurispa and Guarino. Have you a good copyist there?

1452: those twelve comedies of Plautus brought into Italy in the last years from Germany: F. desires copy made for himself. Owner (addressed) is said to be unwilling to trust the codex to any one. Is there any Greek copyist at Rome? I find that a copy of Cicero's *Epistolae Familiares* (so F. puts it) is for sale here, in Milan, for ten ducats. This codex is '*et pulcher et novus et satis emendate scriptus*.' 1453: I want my codex containing my Latin

version of two orations of Lysias, of Aristotle's *Rhetorica ad Alexandrum* (really the *τέχνη* of Anaximenes). I lent you this codex in the time of duke Visconti. I made these versions when professor at Florence. (Dec. 15, 1453: first mention by F. of fall of Constantinople.) Nobody here in Milan has a copy of Plutarch's *Parallel Lives*: I have Latinized *Numa* and *Lycurgus*. 1454: Francesco Barbaro is dead in Venice: combination of Greek and Latin scholarship (as in him) is *very rare*. Get my Greek codices from his heirs.

Now (1454 sqq.) writes many letters to the rich and great in Italy and France, bespeaking money for travelling Greeks who are collecting funds for Turkish ransom. Are there any Greek codices for sale in Turin? F. wishes to employ a domestic copyist, an expert in abbreviations (notae). 1456: To Pope Calixtus III (see p. vii *fin.*). Pity that Nicholas V failed in his desire to have a version of Homer made. That pope, after fall of Constantinople, sent his envoys through all that part of Europe and Asia to buy up Greek codices. Argyropoulos is among the Greeks now collecting funds for ransom. Expects a 'librarian' from Mantua, to be employed in his house at Milan. 1458: Have not been able to find any book on Greek quantities. I need a Greek copyist. He thanks new Pope, Pius II (Humanist), for a codex of Plutarch.

1460: F. has had copied for himself Porphyrio on Horace. To his son Xenophon at Ragusa in Dalmatia: Are there any ancient monuments at Ragusa? any old inss. with name of town? Keep a lookout for Greek codices. To Alamanni at Florence: F. hears that many Greek codices have reached Florence from the shipwreck of Constantinople. Find out who has that codex of Silius Italicus, once acquired at Montepulciano from the estate of a man who was secretary to Pope Martin V († 1431): 'nam codices omnes, quotquot illo exemplari exscripti sunt, depravatos corruptosque invenio.' I desire a copy made of the Latin translation of Aesop: 'nam auctor ipse perit apud Graecos.' 1461: To his faithful correspondent, Palla Strozzi, the Florentine exile (in Padua): I hear there are for sale there: Palaiphatos *περί παλαιών ιστοριῶν*; Cornutus *περί ἀλληγοριῶν*; Syncellus: have copies made at my expense, or send the codices for copying. In a ferocious diatribe against his minor fellow-humanist Candido Dicembre F. cites, for quantity, Donatus, Servius, Priscian; for geography he quotes Strabo, Ptolemy, Pliny *N.H.*, Polybius. We close this abstract with Filelfo's own words which he wrote for publication (as we now would say) or at least for the public: 'Unus Filelfus audet affirmare, (vel insani-ente Candido) neminem esse hac tempestate nec fuisse umquam apud Latinos, quantum constet ex omni hominum memoria, qui praeter se unum idem unus tenuerit exercueritque pariter et Graecam pariter et Latinam orationem in omni dicendi genere, et prosa et versu.'

And in spite of this fanfaronade we may well accept the judgment of his biographer Rosmini: '*la sua vasta erudizione per que' tempi maravigliosa.*'

3. The Titles of Caesar's Works, by Professor Francis W. Kelsey, of the University of Michigan. This paper appears in the TRANSACTIONS.

Remarks were made by Professor Sihler.

4. Futures in *-bo* in modern Hindu Dialects, by Professor E. Washburn Hopkins, of Yale University (read by Dr. Magoun).

It will doubtless surprise the classical scholar to learn that modern Hindu (Aryan) dialects possess futures in *-bo*. They have in fact futures in *-bo* and futures in *-am*, so that, as striking parallels to *ibo* or *dabo* and *dicam*, they show *yābo*, 'I will go,' from *yā*, 'go,' and *kaham*, 'I will speak,' from *kah*, 'speak.' I hasten to add that between the Hindu and Latin terminations there is no genetic connection.

But these forms of the Hindu verb are worth noticing. They show, when their history is traced, first, that pronominal endings occur as verbal suffixes in purely Aryan verbs, and second that precise tense-meanings may develop out of a merely adjectival verbal form. The history of terminations in Greek and Latin is doubtful; the greater value attaches to a growth which can be followed back to its beginning.

For the modern material here referred to and for the earlier middle Indic *-bo* forms I am indebted to the great thesaurus of Dr. Grierson, whose *Linguistic Survey of India* is a mine of wealth to the student of modern Hindu dialects.

The forms in *-bo* are, in a word, only the latest development of adjectival forms parallel to Greek adjectives in *-τέον* plus a pronoun-ending. As *λυτέον* compared with *λυτόν* has passed from a general meaning to one prevaillingly gerundive, so the Hindu adjective in *-tavyā* has passed from a general adjectival (infinitive) meaning to one prevaillingly gerundive. In Greek itself the *-τόν* form has also the sense of the *-τέον* form: *ἀκουστόν* is 'audible'; *πρακτόν*, what 'may be done'; *τιμητέος* is a man 'to be honored,' *venerandus*. In Sanskrit, the *-tavyā* form gradually receives an almost stereotyped gerundive meaning: *han-tavyā* is not merely 'about to be killed' but 'killable.' But in the earlier Vedic use, as found in (*jādm*) *janitavyām*, the sense is merely 'to be born.' At this stage no subject is needed, but when found it is in the instrumental case. But the potential note becomes pronounced very early, and this, again, is paralleled by the closely related adjectival forms in *-tva* (*tua*). Thus *kṛtāni* are things 'done,' as opposed to *kārtvāni*, things 'to be done,' and in *yāj jādm yac ca jāntvam*, 'going to be born,' is simply future by implication. The notion of possibility, the potential idea, comes next, as in the Greek *στυγνός*, 'hateful,' as well as 'hated,' or Latin *invictus*, 'unconquerable' as well as 'unconquered.' So (RV.) *jayātu jētāni*, 'conquer what can be conquered,' (RV.) *nāntvāni*, 'conquerable,' (RV.) *snāt-vam* (*udakam*), 'bathable' (water). Another Greek parallel may be found in such forms as *ἄγιος*, Sk. *yajyd*, the latter being a noun as well as an adjective. So *yājya* is not only *iunctus*, but 'a friend,' just as *πάγιος* is 'fixed,' 'firm.' Latest of all is the moral gerundive sense, *nā brāhmaṇs hiṁsitavyāḥ*, AV. v, 18. 6, 'in-violate is the priest.'

The connection with the infinitive, to which the *-tavyā* form is an adjective, makes certain the indefiniteness in meaning of the Sanskrit form. Thus *kārtavyā* is 'to be done' or 'to do' (cf. the inf. *kārtave*), and the infinitive itself is used in the same way: *prā'ndhām . . . cākṣase kṛthāḥ*, 'ye have made the blind to see'; *ydd im usmasi kārtave*, 'what we wish to be done.'

Now when the middle Indic dialects made their future they operated in part with this verbal adjective like *-tavya*. First they took *car* or *cah*, 'go,' for exam-

ple, and using the verbal adjective to express futurity, made, with regular phonetic change, (*calitavyam*) *calidavvam* and *caliavvam*. This in turn became *caliba*, or, in Bengali, *calib*, not by any means at first a personal future, but impersonal, for any person and number. For this reason, when a Bengali had to say 'I shall go,' he added to *calib* (*eundum*) the word *ā*, which is pronounced, and often phonetically spelled, *ō*, that is, the word 'me' in the agent-case; so that *calibo* or *yābo* is Latin, *eundum-mihi, ibo, maribo* is 'I shall strike' ('to strike by me'). Here then we have a verbal ending which in reality is nothing but a personal pronoun.

In exactly the same way, *māris* is 'he struck' and the *s*, although to all appearance a verbal termination, is in reality the final reduction of the third personal pronoun, meaning 'by him,' while the first part of *māris* is a phonetic reduction of the past passive participle, *mārita, mārida, māria, mārya, māri*. In both of these cases the impersonal form was preferred, as it is in Sanskrit. So *māry-am* is 'struck by me' in the Śaurasenī form, *am* being 'by me' (in Hindī, *mārilam māridam* has the same origin). The last stage is exemplified in Rājasthānī, where the agent-case has been supplanted by the nominative. Thus *wah uñho*, 'he rose' (instead of *usā*, 'risen by him'). This is a recent development, showing that all sense of the impersonal origin has been lost and the verbal has at last attained to the state of a completely inflected verbal form, the nominative pronoun replacing the agent-case. So the Hindī has *hū māio*, 'I killed,' instead of 'killed by me.'

To the adaptationist, who repudiates such synthesis as un-Aryan, such a development within comparatively recent time should furnish food for reflection. On the other hand, the genesis of a tense of precise future meaning out of the indefinite (infinitive) meaning supports the view that the direction of development of meaning is toward precision. The vague and general becomes exact and specific.

But further. Future forms may serve as subjunctives. In one group of dialects the same form in one dialect is future, in another subjunctive. But this future-subjunctive is really an indicative filled out with the copula 'be.' Thus in Rājasthānī the subjunctive differs in the first person from the indicative only in adding to the latter '(I) am.' 'I go' is indicative, 'I am go' (going) is subjunctive, as in *karū* and *karū hāi* (*hāi*, 'I am'). Both future and subjunctive are expressed by *hū mārūgō*, 'I shall (or may) beat,' *hū uñhugō*, 'I will arise'; as in the preterite *jito ha gio* (*gio*, 'went') is literally 'I (be)came alive.' But in one dialect of this group, *hū mārūgo* serves only as future, 'I shall beat' and *hū mārū hāi*, 'I am beating,' serves as subjunctive. The usual future is made with *gō*, *hū us-tah kahugō*, 'I will speak to him.'¹

In all this we are reminded of the Tibeto-Burman verb (or lack of it), where there is only a verbal noun and the future is made by adding a post-positive 'for,' in the sense of 'in order to.' In Burmese we find '*gā*,' 'with,' added to a stem to serve as a future-sign, just as 'with' (*ge-*) makes a German perfect. In the Lushai dialect, 'do,' *thwa*, is added to a stem to make an imperative, suggesting that in *thā*, Sk. *idhi*, we have really 'do come,' $\sqrt{dhā}$. In the Hindu-Kush the

¹ The Sanskrit scholar will observe how the 'ablative' sense has yielded to that of the locative in *us-tah*, 'him-to.' But really location in general is expressed by *tas* even in Sanskrit. Thus *itah* is 'here,' even 'to here' as well as 'hence,' as in Śak. *ito dattadr̥ṣṭiḥ* is 'with look directed hither,' 'on this side.'

deliberative subjunctive is made by adding to the indicative the interrogative *a*, which, when added to a stem in *a*, makes *ā*, just as *hanti*, indicative, becomes *hānati*, subjunctive, and *bhādrati* becomes *bhādrāti*. As another example of an ending which is a word, some dialects make the subjunctive by adding *kyah*, 'perhaps,' to the indicative; thus *kudddu* is 'I strike,' and *kudddukyah* is 'I may strike.' The passive in Yidghah is made by adding *kshiyah* to the verbal stem, and *kshiyah* is the word for 'go.' The present as a future may be illustrated by the Bhojpuri of Palaman, which regularly uses present as future, *yāṭ*, 'I will go,' *kahī*, 'I will say,' instead of *yaib* (*yābo*) and *kahab* (*kaham*). This indicative is the Nāipālī future. By adding *lā*, 'gone,' to the present indicative (subjunctive) a future is produced like that of Hindusthānī (with *gā*, *dekhūgā*, 'I am going [that] I see,' that is, 'I shall see'); thus *dekhūlā* is 'I shall see' in Nāipālī, but the Bhojpuri uses the same form, *dekhūlā*, as a present. Eastern Maithili has here *dekhībō* (*ō*), like Bengālī *-ibā* (*ō*). And what is the 'inserted *i*' in *dekh-i-bo*? It appears also in one of the Eastern Hindī dialects (called by Dr. Grierson Surgujia), where there is "a tendency to pronounce [*i.e.* insert] a final or unaccented short *i* in the preceding syllable," best illustrated by *ka-i-r* for *kar*, *ma-i-nase* for *manise*. A 'tendency' of this sort may be enough to explain the same phenomenon at an earlier date.

Hindī is analytic, Bengālī is synthetic. Thus *ghara-kā* or *ghara-mā* of Hindī becomes *gharak*, etc. So in modern Aryan we have just the conditions which would have produced 'endings.' Hindī *gharak* is a combination of two words (the *kā* is reduced from *kṛta* in oblique form as 'for'), the latter of which has become a mere ending, but was once a separate special word with a definite meaning. Why should we doubt that in the same way it was of old quite Aryan (as it is now) to possess analytical forms reducible to synthetic combinations? Further, as regards the subjunctive *idea*, it is plain that there is no *a priori* necessity for deriving it from a volitive through a deliberative into a prospective notion, as is now generally thought to have been its course.¹

5. The Relation of Accent to Elision in Latin Verse, by Professor Albert Granger Harkness, of Brown University. This paper will be found in the TRANSACTIONS.

In the discussion Professors Bennett, Radford, H. F. Burton, Fitch, Knapp, Dr. Magoun, and the author participated.

6. Some Linguistic Principles and Questions involved in the Simplification of the Nomenclature of the Brain, by Professor Burt G. Wilder, of Cornell University; read by invitation.

¹ On the connection of the *-tavyā* forms with the infinitive, see Brugmann, *KVG.* § 803; *Gr.* § 583. The gerundive meaning, even after it is fully established in Sanskrit, occasionally lapses back into the infinitive-potential sense. Thus in Mbh. vii. 54. 37, *yady evam etat kartavyam mayā na syād vinā prabho*, means only "if this cannot be done without me, O Lord," ('not to do'). The Sanskrit future stem is also employed to make verbal adjectives. The oldest case is *yāni kariṣyā kṛnukī*, 'do what (things) are to be done' (*kartavyāni*) RV. i. 165. 9, according to Sāyaṇa; but this may be a false reading, as is now generally assumed. Later we find *janisya* as in Rām. vii. 24. 5. 58, *na jāto na janisyo vā*, as in the older phrase *jāto janitavyo vā*.

The object of Simplification of the Nomenclature of the Brain is to render the knowledge of the structure and functions of that most complex organ more easy to advance, to record, to teach, and to disseminate among the laity.

The leading ideas of this paper were stated in an address, "*Paronymy versus Heteronymy as Neuronymic Principles*," read by me, as President, before the American Neurological Association twenty years ago. It was published in the *Transactions of the Association, Journal of Nervous and Mental Disease*, vol. XII, No. 3, July, 1885, and reprints were somewhat generally distributed among contemporary neurologists and anatomists. In some respects it would have been read more appropriately before this Association. However, several members of this Association have already directly assisted me. An early colleague, Isaac Flagg, suggested *paronymy* in 1885. A later colleague, now President Benjamin Ide Wheeler, for nearly twenty years, often at the cost of interrupting his own studies, has promptly and helpfully responded to my etymologic queries. It is therefore fitting that from Dr. Wheeler should have come the proposal that I be invited to read this paper.

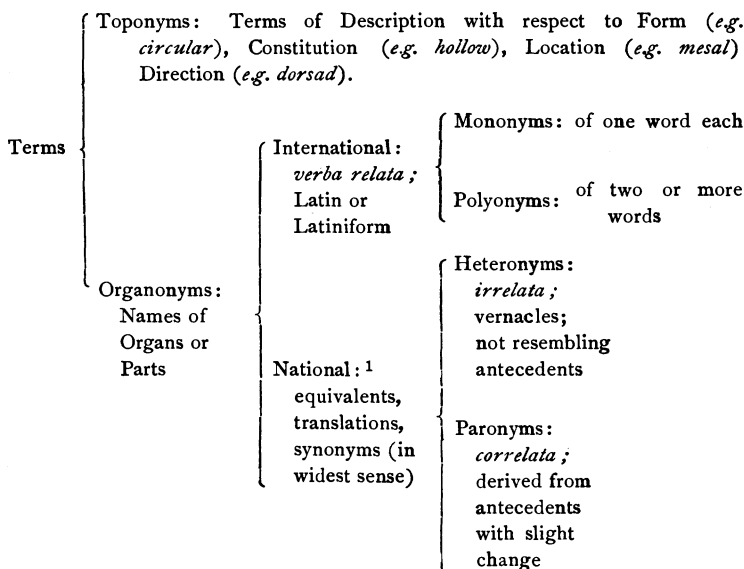
Simplification of anatomic language in general was advocated by me in 1871, and in 1880 attention was called to the special need with respect to the brain. The magnitude and difficulties of the task were not fully realized until 1884, in dealing with the neurologic portion of Foster's *Encyclopaedic Medical Dictionary*. From works and periodicals in all languages there was compiled an alphabetic list of about 10,500 names for the (at the most) 500 known parts and features of the brain.¹

The need of some sort of classification of this host of terms was literally forced upon me, and there was gradually evolved a dichotomous arrangement substantially identical with the subjoined Table.

Recognition of the labors of predecessors, and acknowledgment of the coöperation of contemporaries, here and abroad, are recorded in the following papers: "*Paronymy versus Heteronymy*" (mentioned above); "*Neural Terms, International and National*," *Journal of Comparative Neurology*, vol. VI, pp. 216-352, Dec., 1896; "*Some Misapprehensions as to the Simplified Nomenclature of Anatomy*"; address, as President, before the Association of American Anatomists, Dec. 28, 1898; *Proceedings of the Association*, eleventh session, pp. 15-39; also *Science*, n.s., vol. IX, April 21, 1899, pp. 563-581. The paper last named discusses the objections and adverse criticisms that have been offered. Of these the most accessible in this country is a "Review" in *Science*, n.s., vol. VII, May 20, 1898, pp. 715-16; the printer's blunder ("*chippocamp*" for *hippocamp*), involving injustice to both parties concerned, was corrected by the reviewer at the end of *Science* for June 3.

¹ Of these more than 3000 (an average of at least six for each part) were Latin and thus ostensibly international. Many, however, were more or less completely restricted to certain countries, institutions, or writers. The Report (embodied in the B. N. A.) of the "Nomenclatur-Commission," adopted in 1895 by the Anatomische Gesellschaft, while defective in many respects and practically ignoring the previous labors of English-speaking anatomists as individuals and as committees, "buried" a large number of "dead or dying" terms; those who aim at still further improvement of neuronymy may now confine their attacks to a smaller number of names, exchanging, so to speak, the shot-gun for the rifle.

DICHOTOMOUS CLASSIFICATION OF ANATOMIC TERMS



Since 1888 I have coöperated in formulating Reports of Nomenclature Committees of the Association of the American Anatomists, the American Neurological Association, and the American Association for the Advancement of Science. In 1892, a committee of the last-named body adopted unanimously the report of a committee ² (of which I was not a member) which is so clear, concise, and comprehensive that it is here reproduced with some explanatory interpolations in brackets :

a. "Terms relating to position and direction [toponyms] should be intrinsic rather than extrinsic ; that is, should refer to the organism itself rather than to the external world."

b. "So far as possible terms [of designation] should be single, designatory words [mononyms] rather than descriptive phrases."

c. "Terms derived from the names of persons [eponyms] should be avoided."

d. "Each term should have a Latin [international] form."

e. "Each term should have also a [national] form in accordance with the genius of each modern language, *e.g.*, a paronym of the [actual or constructive] original Latin form."

The Advantages of Mononyms are (1) Brevity (*caeteris paribus*) ; (2) Free-

¹ Of course Paronyms and Heteronyms are also either Mononyms or Polyonyms.

² The committee consisted of G. L. Goodale, chairman, J. M. Coulter, Theodore Gill, C. S. Minot, and S. H. Gage, secretary. The report was entitled "Preliminary Contribution of the American Branch of the International Committee on Biological Nomenclature of the American Association for the Advancement of Science." It gave due credit to other committees and to individuals.

dom from permutation ; (3) Less liability to diversity of abridgment and abbreviation ; (4) Capacity for simple inflection, composition and paronymization.

Methods of obtaining Mononyms.—1. Selection from among existing mononyms ; e.g., of *gyrus* rather than *convolutio*.

2. Adoption of words not previously used in those senses ; e.g., *porta* for *foramen interventriculare* (*Monroi*).

3. Dropping superfluous qualifiers, especially eponymic genitives ; e.g., *pons Varolii* = *pons* ; *thalamus opticus* = *thalamus*.

4. Dropping nouns of more or less general application and employing adjectives as substantives ; e.g., *corpus callosum* = *callosum* ; *dura mater* = *dura*.

5. Replacing locative adjectives by prefixes of like force ; e.g., *cornu posterius* = *postcornu*.

Some preëxisting mononyms were undesirably and needlessly long ; simile names, e.g., *trapezoides*, *olivare*, and *restiforme*, were reduced to the corresponding troponyms *trapezium*, *oliva*, and *restis*. Metaphoric diminutives were reduced to the base, since absolute size has no significance ; e.g., *vallicula* = *vallis*.

Paronyms and Heteronyms.—The designation of all vernacular names not resembling or related to the technic Latin terms which they translated by *heteronym*, Gr. ἑτερόνυμος, soon occurred to me. But the correlative was less easily found. The natural correlative of *heteronym* is *homonym* ; *homosynonym* also suggested itself. But the former had been used exclusively for words having different meanings, while *synonym* was restricted to equivalents in the same language. The German *Fremdwort* and its English equivalent, *loan-word*, would strictly include only such borrowed words as are wholly unchanged in the transfer ; furthermore, as words, they do not lend themselves to the formation of derivatives. When it seemed almost inevitable that a new word must be coined Professor Isaac Flagg suggested *paronym*, the base of *paronymy*, from παρώνυμος, the formation of one word from another by inflection or slight change. After it was adopted and published, another colleague, C. C. Shackford, proposed *isonym*.

The Object of Paronymy is to confer upon technic terms an acceptable national aspect without obscuring their essential international character. Besides the papers named above, this subject is discussed in "Some Neural Terms," *Biological Lectures*, 1896-97.

Principal Established Methods of Anglo-paronymy.—1. Change of pronunciation only ; e.g., *Cicero*, *thalamus*. This is also exemplified in the English pronunciation of *Paris*.

2. Slight change of the ultima ; e.g., *fibra* = *fiber*.

3. The ultima becomes a silent *e* ; e.g., *oliva* = *olive*.

4. A part of the ultima is dropped ; e.g., *chiasma* = *chiasm*.

5. The ultima is dropped from the nominative, leaving the stem ; e.g., *organum* = *organ* ; *myelon* = *myel*.

6. The ultima is dropped from the nominative, leaving less than the stem ; e.g., *programma* = *program*, not *programmat*.

7. The ultima (inflective ending) is dropped from the genitive, leaving the stem, which is longer than the nominative ; e.g., *positio* (*positionis*) = *position*.

8. Elision of the penultimate vowel and replacement of the ultima by a silent *e* ; e.g., *musculus* = *muscle*.

9. Dropping the inflected ending and replacing the antepenultimate *i* by *y* ;
e.g., *ovarium* = *ovary*.

10. Replacement of the ending *tia* by *ce* ; e.g., *eminentia* = *eminence*.

11. Replacement of the trilateral, *rum*, by the biliteral, *er* (French *re*) ; e.g.,
metrum = *meter*.

12. Replacement of the diphthongs *æ* and *œ* by *e* ; e.g., *cæcum* = *cecum* ;
fœtus = *fetus* (this form seems to have been used by the ancients quite as often
as the other, which is apparently affected by some moderns).

13. Extreme elision and replacement ; e.g., *ἐλεημοσύνη* = *elemosyna* = *alms*,
“a scanty relic of the original,” constituting a paronymic curiosity.

Limitations to Paronymy.—Certain parts, so exposed or so vital as to have
gained early and popular attention, have received in most languages vernacles or
heteronyms that are brief and generally understood by other nations ; such in
English, are *head*, *hand*, *foot*, *heart*, and *brain*. Indeed, the use of the Latin
equivalents for these impresses most persons as pedantic ; *encephalon*, for
example, seems altogether needless excepting as a basis for derivatives and com-
pounds, in which latter, furthermore, it is regularly reducible to *encephal*.

A good example of the former complex condition of encephalic nomenclature
and of the methods of simplification advocated by me is supplied by three exten-
sions of the cerebral cavity and by the elevations in the floor of two of them.
For the three extensions locative mononyms were found by converting *cornu*
anterior, *c. posterius* and *c. medium* into *praecornu*, *postcornu*, and *medicornu*.
These are likewise idionyms and enable us to dispense with synonyms and with
heteronyms in various languages. As to the elevations in the *medicornu* and
postcornu, respectively, the conditions were much less simple. Both are curved,
and the fancies of the older anatomists led to the application of various troponyms.¹
That in the *medicornu*, the more “anterior,” and (in man) the larger, was called
hippocampus major ; also *cornu Ammonis* ; that in the *postcornu* (smaller in
man, larger in some monkeys, and absent in most other mammals) was called
hippocampus minor, *posthippocampus*, *eminentia digitalis*, and *calcar avis*. Each
of these ental (“internal”) ridges is collocated with an ectal cerebral fissure,
that of the *h. major* being commonly called *dentata*, and the other *calcarina*.
The first question was as to the retention of *hippocampus* for either ridge. By
ἵπποκαμπος and *ἵπποκάμνη* the Greeks referred to some fabulous sea-monster
with a head like a horse ; so the French sometimes applied to the larger *cheval*
marin, and the Germans, *grosses Seepferd*, even going so far as to designate a
certain feature of it by *Seepferdefuss*. Like so many other heteronyms these ver-
nacles were unacceptable and even repellent to anatomists of the opposite nation-
ality, and neither suggests the Latin name. Few persons know the original
meaning of *hippocampus*, and it is a somewhat lengthy word. Nevertheless, like
some other long and more or less inappropriate names, it was apparently so fixed
in anatomic literature that it seemed best to let it stand for the larger ridge. For
the ridge in the *postcornu* *posthippocampus* would have been acceptable as a loca-
tive mononym ; but it was undesirably long ; furthermore, the collocated fissure
was almost universally known as *calcarine*. So the troponym, *calcar avis*, was
relieved of the useless qualifier, and became at once a mononym and an idionym.
This eliminated *hippocampus minor* altogether, and warranted dropping the now

¹ This was suggested by Dr. B. I. Wheeler as a mononym for the phrase “metaphoric names.”

needless adjective, *major*, leaving *hippocampus* likewise an idionymic, mononymic troponym. As a mononym it became subject to inflection and to conversion into an adjective, *hippocampalis*, English *hippocampal*, and this could then be applied without ambiguity to the collocated fissure. As a Latin and therefore international mononym, *hippocampus* lent itself readily to the regular methods of paronymization, and became *hippocampe* (French), *hippocampo* (Italian), *Hippokamp* (German), and *hippocamp* (English).¹ Each of these is, as it were, a geographic variety of the common antecedent; by its dress it is acceptable to the anatomists of that particular nationality, while yet, by its essential identity with the common antecedent, it is recognized at once by the anatomists of other nations.

Correlated Names of Associated Parts.—The advantages of such verbal association are obvious. The most complete example is furnished by a series that has been not inappropriately denominated a “specimen of Wilder’s Volapük.” A certain segment of the brain is called *Metencephalon* (Eng. *metencephal*) rather than “Myelencephalon”; its cavity, *metacælia* rather than “fossa rhomboidea”; its membranous roof, *metatela* rather than “lamina chorioidea epithelialis”; an orifice in this roof, *metaporus* rather than “apertura medialis ventriculi quarti”; and a vascular invagination, *metaplexus*. “If this be [logic or etymologic] treason, make the most of it.”

Space permits the statement of only a few of the numerous questions, general and special, that have arisen in connection with my efforts at terminologic simplification.

1. Should not this and similar associations reprobate the *laissez-faire* attitude embodied in the phrase, “there is no appeal against usage,” and admit the responsibility and claim the authority for guidance of the less well-informed public in desirable directions?

2. With English adjectives from Greek in *-ikos* or Latin in *-icus* should not the ending be *-ic* rather than *-ical*? e.g. *chiasmatic*, *encephalic*, *myelic*, *terminologic*. I am not acquainted with any Latin adjectives in *-icalis*, the necessary antecedent; when, where, and with whom the *-al* habit commenced I know not; we say *public* rather than *publical*, and no longer say *heroical* with Thackeray, *epidemical* with St. John, or *aristocratical* and *enthusiastical* with Scott. Might not this Association set an example of titular curtailment to the other national literary and scientific bodies, and rechristen itself the American Philologic Association?

3. Does not the publication of any derivative, oblique case, or national paronym render the introducer practically responsible for the actual or potential Latin antecedent of such word in accordance with the accepted rules of derivation, inflection, and paronymy?

4. In such cases is it not incumbent upon the producer to either show the prior existence of such antecedent, or propose it as a new coinage according to etymologic precedents?

¹ As an Anglo-paronym *hippocamp* is strictly comparable with *angel* from *angelus*, *pericarp* from *pericarpium*, and with scores of similar cases. Yet it was adduced as an example of “Word-mutilation” ascribed to me in a Review (*Science*, n s., vol. VII, May 28, 1898, p. 716) written by an accomplished anatomist who had already collaborated upon a medical dictionary. An almost comic flavor is imparted to the criticism by the fact that the “review” itself contains more than a dozen English words differing from their Latin antecedents by the selfsame dropping of the inflected syllable.

5. Is there not, and should there not be recognized and maintained, a difference between purely literary and strictly scientific writing in respect to the employment of synonyms? *i.e.*, since, in science, specific objects and ideas are dealt with, and time is always worth saving, the reader should not be confused or his attention diverted by a variety of appellations; whereas in literature such pecilonymy may be warranted either to indicate shades of meaning or to avoid tedious repetition. The most perfect example of intentional pecilonymy known to me is the parody on "The House that Jack Built," partly reproduced (from an unrecorded source) in the article, "Anatomical Terminology" (by Prof. S. H. Gage and myself) in the *Reference Handbook of the Medical Sciences*, 1st ed., p. 529.

In urging the formulation, recognition, and application of paronymy and the other principles and methods discussed in this paper I have tried to keep constantly in mind the aphorism of Horace (*Satires*, i, 1, 106):

Est modus in rebus; sunt certi denique fines,
Ultra citraque nequit consistere rectum.

In conclusion, I realize the fallibility of one whose training in the classics dates prior to 1860; for errors I bespeak helpful criticism; I venture to ask this Association to declare its recognition of what is involved in the linguistic side of Neuronymy, and its recommendation that individual members respond to requests for information and counsel.

On motion of Professor Sihler it was

Voted, that the Association accept with much pleasure the opportunity of assisting the labors of Professor Wilder in the simplification of scientific nomenclature.

7. On *Iliad* ii, 408: αὐτόματος . . . δ' ἦλθε . . . Μενέλαος, by Professor William E. Waters, of New York University (read by title).

Menelaus's appearance at this feast is usually supposed to be induced by sympathy for his brother; "for he knew how his brother was *toiling*." This translation, however, gives ἐπὶνεῖτο too pregnant a sense. Menelaus knew that a dinner was on, he scented it and acted accordingly, coming as a welcome guest indeed, but the parent of all subsequent παράσιτοι. In fact, we overlook the palpable fact that Homer handles Menelaus frequently in the *Iliad* with a sly humor. He is strong and vigorous, ἀρηϊφύλος, shows courage and spirit as a warrior in fighting about Patroclus, but he is not so keen and bold as Ajax and Diomedes (*Il.* xvii, 18 ff.). He is mild and generous. And some of the positions in which he is put are ridiculous, as that he should fight a duel at the suggestion of his arch-enemy, Paris, that he got only the latter's helmet for his pains, and pranced about after the abduction of Paris, vainly seeking for him brought back to Helen in the sweet-scented chamber. Cf. his willingness to let Adrestos go, *Il.* vi, 37 ff.

As the same light-hearted, weak, somewhat *verspottete* (by Homer) man, Menelaus comes to the scene in *Il.* ii, 408, ἀγαθὸς πρὸς ἀγαθοὺς ἀνδρας ἐστιασόμενος: κοινὰ γὰρ τὰ τῶν φίλων; cf. Bergk, *Lyr. Gr.* p. 704; Athen. i, 8a.

As to coming unbidden to a feast, two proverbs seem to have grown up, (1) αὐτόματοι δ' ἀγαθοὶ ἀγαθῶν ἐπὶ δαίτας ἵασιν, and it seems that this was the earlier,

attributed by Eustathius (*Il.* xv, 376, p. 1148) to Archilochus. Zenobius, ii. 19, in the *Paroemiographi*, attributes it to Heraclitus. The other form of the proverb, quite as early, however, runs *αὐτόματοι δ' ἀγαθοὶ δειλῶν ἐπὶ δαίτας ἰασι*. The point in Socrates's joking with Aristodemus, in the *Symposium*, is that, as Homer had changed the spirit of the proverb from reading "to the feast of the lowly the good unbidden go" so as to read "to the feast of the good the lowly unbidden go," so he will change the same to read "to the feast of the good the unbidden go." This would seem to imply that Plato took the form of the proverb with *δειλῶν* as the earlier; and that would seem to be fair, the proverb having risen in those baronial days of Hesiod when such a thing as the bursting in of Heracles upon the banquet to Ceyx was possible. The nobler sentiment *ἀγαθοὶ ἀγαθῶν*, would then be the product of a gentler era, when nascent philosophy began to draw kindred souls (*ἀγαθοὶ ἀγαθῶν ἐπὶ δαίτας*) together. Cf. Jahn's Plato's *Symposium*, p. 4; Hug, *Disputatio de Graecorum proverbio, αὐτόματοι . . . ἰασι*, Turin, 1872.

Adjourned at 5.30 P.M.

JOINT SESSION WITH THE ARCHAEOLOGICAL INSTITUTE.

WEDNESDAY EVENING, December 27.

The Association met with the Archaeological Institute of America in Barnes Hall at 8 P.M., the President of the latter society, Professor Thomas Day Seymour, of Yale University, presiding.

After an address of welcome by President Schurman, of Cornell University, the societies were addressed by the President of the Association.

8. Aspects of Greek Conservatism, by Professor Herbert Weir Smyth, of Harvard University, President of the Association.

The predominating quality of the Hellenic mind is the capacity to create new ideas. But our approach to the individuality of that mind is largely by way of contrast to societies of men inimical to progress; and the movement of Greek thought was so rapid, the passion for change so intense, that we often overlook the forces regulative and restrictive of the creation of new ideas, forces that modify the full activity of the individual; and above all the sentiment of the past in a society that seemed always to be adventuring the unknown.

The Greeks were more individual than the Romans, but, in comparison with the modern world, their life was more controlled by the collective restrictions of a national ideal in so far as there existed a national ideal in a civilization whose individuality lay in smaller race units, each with distinctive powers, each restricting its activity to certain definite fields. Thus Greek poetry is under bonds to the language of the creators of any literary type; and, except in Sappho and Alcaeus, never shows the pure idiom of the soil. . . .

"To the restrictive influences exerted by the tribal aggregate upon literary types and upon language, there is added a further restriction that concerns the individual

alone. 'Human nature,' says Plato, 'seems to be incapable of imitating many things well.' The effectiveness of Greek literature is, in part, the result of concentration of energy upon a series of single artistic purposes. Within the province of his art the Greek of the classical age, working under the restriction of literary types, held in check the impulse to do many things well. There are indeed exceptions; mysticism and mathematics meet in Pythagoras, for the warfare between science and theology was not universally imperative. The poet does not encroach upon the field of his brother artist in prose, and Ion of Chios presents the anomaly of being alike a writer of tragedy, lyric, historical memories, and philosophy. (The sportive intermingling of prose and verse was an audacity reserved for the much later Menippus.) Aristotle tried his hand at poetry, like Schelling and Hegel. The writer of prose, as the tragic poet, may indeed turn an epigram, but the epigram was often a mere metrical trick, and patient with mediocrity.

"In general, however, the law holds good: there is no intrusion into alien fields. There were no Lessings or Laniers to unite criticism of poetry with poetry itself. The Greek dramatist was by virtue of his art a lyrist as well, and the tragic and comic drama are mutually exclusive.

"But the restrictions and conservatisms we have been considering constitute only a fraction of the whole. Greek philosophy was intolerant of immobility and of repression; yet dissent from the *letter* of the teachings of Epicurus was regarded as impiety; and that, though Epicureanism is a more genuinely Greek philosophy than its great rival Stoicism, which bears the mark of a Semitic founder. Or take the conservatism manifested in the tardy use of writing, due in part to a meticulous distrust of symbols.

"The aspects of Greek conservatism are too numerous not to show that, with all the rapidity of the advance of ideas, the masses were static. On every hand we meet with the crudest contrasts. The idealistic dreams of Plato, the subtleties of the ontology of Aristotle, coexist with the gross superstitions of the sanatorium at Epidaurus. Athens still had her state seer in the age of rationalism; still removed from her territory any inanimate object which had been the instrument of death; and for a like scruple, still forbade that an exile for involuntary homicide, and who had been accused of another murder, should be tried on the new charge except in a boat while the jury pronounced judgment from the inviolable shore. Athens still retained the archaic owl emblem on their coins when the mints of Syracuse were issuing the exquisite floating Victories that challenge our admiration to-day. In vase painting also the old forms hold ground, but are employed for purposes of embellishment and to fill out space. In language, words exercised a tyranny not less imperious than they do to-day. Not until Eratosthenes was any voice heard that reprehended the inhumanity in the traditional conception of *βάρβαρος*, which, till his time, conveyed the idea of a difference between men not merely in degree but even in kind.

"Some of these conventions are trivialities, akin to those found in every society that safeguards its past, and leave no mark upon literature. But literature itself is permeated by conventionalisms. The sententious utterance which packs into few words the collective wisdom of an age is, in its primitive form, contemporaneous with the rudest stages of thought. In the sixth century B.C., the century of antitheses, when the traditionary beliefs were first readjusting themselves to

the new speculation, the expansion of gnomic wisdom is not a retrogression to the age of Hesiod: it is part of the profounder attitude towards the inner and the outer life. But in the age of enlightenment, when the piecemeal logic of the maxim ceased to carry enough of that truth to contain the greater complexity of ethics, it still dominated literature. The Greeks were not men who appeased their souls by aphorisms nor did they reduce every phase of life to the terrors of a truism; nevertheless what had once been a brilliant moral aperçu they retained in oratory and the drama in art as a foil against obsolescent ideas, in part also as a pure conventionalism; just as much of their pessimism is mere literary veneer.

"The drama is full of external and internal conventions that in large measure determine its character. We think at once of the constant presence of the chorus on the stage which necessitates the closest interrelation of the parts; of the limitations caused by the number of the actors; of the avoidance of scenes of actual murder; of the sheer restriction of the theme which, except in the case of the parts of a trilogy following each other in immediate succession, prevented the complete portrayal of the transformation of character as it crystallized into will under the pressure of fate or of the conflict of duty and desire. The unrepresented antecedents of tragedy constitute so large a feature that the play itself resembles only the climax of a modern drama. Then, too, as Mr. Brander Matthews has shown, the dramaturgist was not independent of the actor. Hamlet was no doubt 'fat and scant of breath' because Burbage was waxing stout. Tradition expressly reports that Sophocles wrote with Tlepolemus in mind.

"Above all, invention was under bonds to tradition and to myth, which is not the same thing as tradition. But *μῦθος* was vivified by *διὰ θεοῦ*. The framework was permanent; originality clothed the skeleton with flesh. Into this Frankenstein the poet put his own soul. Living and working in the myth, he shaped details to the exigencies of his imagination, fashioned his fixed dramatic personages to different psychological values. But the freedom of individual conception was invaded by the law of his art, which made constant the actors in the struggle of antagonistic forces.

"And because of the inevitableness of the tragic personages, the end was constant. The dramaturgist may voice the changing aspirations of each age with its deepening intellectual and moral ideals, he may subtilize the lineaments of moral physiognomy; his very range may be wider than that of the modern playwright in whom the one passion of love eats out the rest; he may attain variety by creating different aspects of the same traditionary character — yet his theme was set by religious prescription, and it moved steadily towards a foreordained end. Because that end is known in advance, the poet relies in some measure on what stands 'outside the drama,' and does not depict with the precision of Shakespeare, the march to the end; nor does he make the conclusion evolve itself with inevitable cogency from the scene he stages. Because the end is predetermined it is lame in comparison to the peripetia, lame in comparison with many modern dramas; though something may be said to show that all great works of literature show an ultimate subsidence of emotion. However that may be, I am concerned here with the larger aspect of the question. The fate of Greek tragic art is involved in the permanence of the same *dramatis personae*. The doers of tragic deeds remained the same because of the similarity of the legends most appropriate for tragic representation. This danger of similarity of theme is common to literature

and to painting; as Leonardo da Vinci says in his *Trattato della pittura*: 'a face, motion, or an entire figure must not be repeated in another . . . picture.' And yet all the three great Attic dramatists dealt with the story of Oedipus, Philoctetes, Ixion, Palamedes, and Telephus. The heroes of Aeschylus and Sophocles are distinguished by majesty of soul and of station; in Euripides they preserve only the trappings of their heroic estate. Bereft of their nobility through rationalization, they shrink to the stature of common men with the complex impulses of common life; but their deeds are fixed by tradition and the doers have a religious inevitableness. Orestes and Electra must still wear the guise of princely national figures; even as the heroes of the Border ballads keep on fighting, though they have been dismembered.

"No people had a more distinctly national art than did the Greeks in their tragic drama; but the very nationality of that art, because it was rooted in the past, was its undoing. It was the sentiment of the past that prevented the Greeks from utilizing the fruitful motive of Agathon's 'Flower,' the caprice of tragic art, the one drama in which all the personages and incidents were fictitious. The successors of the Tragic Three were Hellenic Levites, guardians of the heroic art, and their conservatism, enforcing a religious convention, of which it was an expression, crippled all effective progress. Dramatic invention found an outlet in the Platonic dialogue and in a realistic comedy that was under no bonds to an over-exacting past. For six centuries indeed the tragedies of the great Attic masters held the stage, but tragedy had been devitalized by its refusal to abandon a subject-matter that voiced with authority the sentiment of the past.

"Tragedy, and lyric, and the epic as well, owed much of their enduring value in the estimation of the Greeks to their expression of veneration for the past. And yet the Egyptian priest, the exponent of an immemorial antiquity, said, 'Solon, you Greeks are always children.' Goethe bade us look upon the ancients as children, and another no less sympathetic worshipper of Hellas has said that the Greeks had no past. Measured by the sense of age that has come upon the modern world, the Greeks represent to us an immortal and irrevocable adolescence. Yet to themselves the past was forever present; they lived for the reintegration, not for the disintegration of the forces consecrating their traditions; and no people has so indelibly wrought into a literature so inexhaustibly young such large collective sympathies with the past. Greece, too, had its May-flower motive, for the foundation of cities had been a theme of poets long before it became the theme of civic genealogists. The Olympic victor who had attained the summit of human felicity, as he listened to Pindar's triumphant ode, soon lost himself in his heroic counterpart; the spectator as he sat cowered against his neighbor in the Dionysiac theatre beheld, in mythic semblance of his greater self, the traditional heroes of his race move in awful majesty to their self-wrought doom. Then, too, the continuity of the past was upheld by the survival at Athens of families not superior before the law, but still retaining social prestige by reason of their place in the Olympian and heroic peerage. The petty conflicts of common life, its graver disharmonies, the impulses that incite to ambition and vengeance, the intensities of a national life which affected an over-rapid translation of thought into action,—all the aspects of the drama of life were ennobled, when, by the visualizing power of art, they were transferred to the mythical world and embodied in actors divine and of the seed of gods. The past was

the counterfeit presentiment of the present. The best-known fables may have been known only to the few, but the majority of spectators of the tragic contests were aware that the play was to deal with the ancestry of the race. With each returning spring the Athenian knew that at the Dionysiac festival he might again behold, in the full splendor and authority of the present, Agamemnon king of men, Priam bereft of so many goodly sons, Helen whose invincible beauty was the spring of desolation; yes the gods themselves, not mere wraiths, but fashioned into living forms and speaking a language worthy of their high estate.

"The vision of the poet is immediate in proportion to its imaginative quality. Yet in this fictive world of tragedy, where imagination has freest scope, and in every other form of literature, these Greeks, who were possessed by the passion for innovation, restrict the impulse to originality. In motive, scene, and phraseology the Greeks are possessed by the passion for imitation; and their literature is unique in the coextension of spontaneity with a 'commemorative instinct' that links its various forms by a chain of associative reminiscence. . . ."

Reminiscent phraseology is, at least, less the expression of an inevitable perpetuity of artistic perfection in each single detail than an illustration of that imitative character of Greek literature as a whole which is a result of the superlative advantage possessed by that literature — the priority of its masterpiece. For the best came first. It is the reverential regard for Homer that made language courtesy to its sovereign; it is again the sentiment of the past, rather than the intrinsic superiority of each particular phrase, that prompted recourse to the epic. 'Imagination was forever haunted by the types of humanity established in clear outline by Homer.' Homer was the 'captain and teacher of the charming tragic company' said Plato; and Homer had the power of continually adjusting himself to the spirit of each successive age. It was through the influence of Homer that imitation became organic and literary reminiscence inherent in Greek literature.

The address is printed in full in *Harvard Studies in Classical Philology*, vol. XVII (1906).

SECOND SESSION.

THURSDAY MORNING, December 28.

The Association was called to order shortly after 9.30 A.M. and resumed the reading of papers.

9. The Terms *cyma recta* and *cyma reversa*, by Professor Allan Marquand, of Princeton University.

The Greek words *κύμα* and *κυμάτιον*, as architectural terms, were presumably selected because of the frequent wave-like form of such mouldings. Greek usage, however, soon disregarded the form and used these terms to designate any form of crowning moulding. The Latin *cymatium* and the Italian *cinatio* also signified a crowning moulding, regardless of its form.

The distinction between the regular and the reverse wave moulding was first made by Alberti, *de Re Aedificatoria*, (Lib. vii, Cap. vii) and was designated *gola*

diritta and *gola reversa* by his successors, Vignola, Palladio and Scamozzi. This terminology had some influence on the architectural literature of northern Europe, but a more national terminology has recently prevailed in France and Germany. In England the distinction first appears as *cima recta* and *cima reversa* in Leoni's translation of Palladio (1715) and as *cyma recta* and *cyma reversa* in Stuart and Revett's *Antiquities of Athens* (1762). Whether theoretically justifiable or not, the terms *cyma recta* and *cyma reversa* have been accepted by the best English and American authorities, and there seems to be no immediate prospect of their being replaced by more specifically English terms.

See also *American Journal of Archaeology*, vol. X, p. 85, and 282 ff.

10. Emendation on Caesar, *Bellum Gallicum*, vi, 30, 4, by Professor Walter Dennison, of the University of Michigan.

The disputed passage is, *Sic et ad subeundum periculum et ad vitandum multum fortuna valuit*. This is the reading of the a-class. In the manuscripts of the β-class we find in place of *multum* the unsatisfactory variant, *tumultum*. *Multum* in this specific statement is weak and arouses suspicion of its correctness. For this reason and in conformity with Caesarian usage the reading *mortem* is suggested.

This paper appears in *Classical Philology*, vol. I, p. 290 f. It was discussed by Professors Sihler, Sanders, Radford, Knapp, Cole, and the author in reply.

11. Ancient Sinope, by Dr. David M. Robinson, of the Johns Hopkins University.

This paper, part of a monograph on Sinope, concerned itself with a description of Sinope and of its environs in the light of a visit there in June, 1903, with a brief résumé of its history, and with its cults.

The southern shore of the Black Sea is like a central mounting billow of the ocean with the hollow trough on each side. The billow and the two hollows, taken together, form the entire southern shore. The outline is symmetrical, so that the crest of this colossal land wave is the middle point of the whole seven hundred miles. The summit of the crest, however, is somewhat flattened, and just at the eastern edge, before it begins to fall away, throws out in a northeasterly direction an altar-shaped promontory which is perhaps a score of miles wide across the top. The projecting easterly horn of this altar is itself a little lofty promontory, upon the low landward neck of which is built Sinope. The Sinopean promontory, called to-day Boz-tepé, is about six hundred feet in height, with precipitous sides and a broad level fertile table-land at the top. Its outline somewhat resembles that of a boar's head, with the highest point at the snout in the extreme east. It is two miles in length from the neck out, and one mile in width. The cretaceous deposits, lying as they do over the volcanic formation, seem to say that the whole promontory was at an early period below the level of

the sea and afterwards was slowly heaved up into its present position. In the north central part of the nearly level plateau there still exists a lake, very shallow at present, but which must have been a crater. The sea dashing against the varying hardness of the trachyte, the black volcanic breccia, the red chalky scaglia, the shelly limestone and the sandstone has chiselled out a mass of sharp projections around the coast, and down at the water-line and below it has hollowed out caves and holes, the *χοιικίδες* of Strabo xii, 545. Descending from the promontory by a gentle slope (cf. Polybius iv, 56) one finds to-day on the site of the ancient Sinope an inner town (Sinub or Sinob) marked off by two walls running across the narrow isthmus, one near the promontory, the other near the mainland. Inside these walls are the Turkish castle and the prison, where once the Sinopean acropolis stood. Outside the walls northeastward is the Greek and Christian quarter. The two walls across the isthmus have been built out of the most heterogeneous materials. In the wall nearest the mainland, on the inside, are arches indicating the remains of a Roman aqueduct, perhaps the one built by Pliny the Younger (cf. Pliny, *Ep.* x, 90, 91). This part of the wall is better built than the rest, and probably goes back to Roman date, whereas the greater portion of this same wall, as well as of the others, was constructed by the Genoese and later by the Turks.

The main factor in the making of Sinope was its double harbor, in both ancient and modern times the best on the southern shore of the Black Sea. In ancient times the southerly harbor was improved, and ruins exist of a mole which seems to be as old as Mithradates the Great, who was born at Sinope. No river flows into either harbor to silt it up, but the northerly one has been shallowed by sand deposits and is no longer usable by vessels of modern draft. It is impossible to give a clear picture of Sinope with its stoas, gymnasium, market-place, great palace of Mithradates, and temple of Serapis in their proper relative positions, since no ruins of these nor any mounded outlines are to be seen. Leaving the task of reconstructing the ancient town as impossible with the present data, this paper turned to the history of Sinope. The very briefest summary must suffice here.

The uncertain figures of Assyrians move in the morning mist of its primitive traditions. Men from Miletus found a colony there, but the Milesian dawn of Greek colonial light is quickly clouded by Cimmerian darkness, and then is rekindled. Then come the blank annals of some 180 years on whose last pages the figure of the barbarian tyrant Timosilaus becomes distinct. The Attic rescue follows and the reinforcement by the 600 new colonists of Pericles. Democratic independence displaces tyrannic subjection. Anon its colonial dependencies are disturbed and excited by Xenophon's Ten Thousand, who have forced their way from the heart of Asia to the sea and along its shore. The great cynic, Diogenes, matures the fearless powers which Athens admired, and the comic poets Diodorus, Dionysius, and Diphilus, who woke its laughter, bringing Sinopean culture to its flower. With Rhodian help its fortifications resist the engines of Mithradates II, but fall before the sudden onset of Pharnaces, his son. The power of the Pontic conquerors brings Sinope to the climax of its political strength under Mithradates the Great, whose linguistic acquirements were only second to his intense military genius, which baffled the utmost power of Rome for nearly half a century. Then comes with Lucullus the inevitable Roman yoke.

Then the intricate entanglements of the Middle Ages, and finally Turkish dominion. After speaking of Sinope's natural situation and its history, the paper closed by speaking of its cults.

Many deities were worshipped at Sinope. The literary evidence is scant, consisting of Strabo's account of an oracle of Autolycus and of what Tacitus, Plutarch, Macrobius, and Clemens of Alexandria say about Ptolemy Soter securing the image of Serapis from Sinope. But the inscriptions upon altars and upon other stones, together with the legends and figures on coins, afford a considerable bulk of testimony. By collating this we find at Sinope cults of seven gods out of the Great Twelve: Zeus, Apollo, Athena, Hermes, Ares, Poseidon, and Demeter; cults also of five of the later importations: Dionysus, Asclepius, the Dioscuri, Serapis, and Isis; still further, of four mythical heroes: Autolycus, Phlogius, Heracles, and Perseus, who in one inscription is called a Cynic because he too carries a pouch and in place of the Cynic's staff the *ἄρπη*; of four astral divinities: Helios, Selene, Aquarius, and Sirius; and lastly of six of the abstract or generalized conceptions: Nemesis, Themis, Eros, Nike, Hygieia, and Fortuna. Sinope also knew of the monotheistic trend, for an altar *θεῶ μεγάλῳ ὑψίστῳ* was found there. The cult of the Emperors, which in the provinces was so strong as a political and social unifying force, flourished in Paphlagonia, where there was, for example, a temple and cult of Augustus. A similar worship doubtless existed in Sinope. We have evidence of Christianity at Sinope in the cross upon tombstones and in inscriptions. Many of the Christians, about whom Pliny the Younger wrote in his famous letter to Trajan, must have lived in Sinope, for "the contagion of this superstition seized upon the cities," of which this was the most important.

This contribution may be found in the *American Journal of Philology*, vol. XXVII, pp. 126-153.

12. Plautine Synzesis: a Study of the Phenomena of *brevis coalescens*, by Professor Robert S. Radford, of Elmira College.

This paper will be found in the TRANSACTIONS.

13. Cicero's Villas: A Comparative Study, by Nathan Wilbur Helm, of the Phillips Exeter Academy.

This paper dealt with the following villas: the Arpinas, the Formianum, the Tusculanum, the one near Antium, the one at Astura, the Cumanum, the Puteolanum, and the Pompeianum. It discussed them from the standpoint of location, age, style, periods of occupancy by Cicero, and their relation to various events in his life, and to his various publications. As the paper was general in character, and the writer hopes to find time to enter into this subject more in detail, he refrains from making a more extensive abstract at this time.

14. The Reputed Influence of the *dies natalis* in determining the Inscription of Restored Temples, by Professor Duane Reed Stuart, of Princeton University.

This paper is printed in full in the TRANSACTIONS.

15. Medea's Marriage Problem, by Professor J. E. Harry, of the University of Cincinnati.

Meineke emended Eur. *Medea* 240 to read *ὅπως μάλιστα χρήσεται συνενέτη*, translating *quibus modis tractandus sit maritus*. He is followed by many editors. But *ὅπως χρήσεται* is not paralleled in Greek poetry (nor is it very frequent in prose), the normal construction being *τί χρήσεται*. Moore, in his revision of Allen's edition, retains the Ms reading (*ὅτῳ*), and renders *χρήσεται συνενέτη* by *manage her husband*. But *χρήσθαι* does not mean "manage" in any period of the literature. Medea means simply that it is an extremely difficult question to decide who will prove the best man to live with — *χρήται καὶ συζῆ*, as Demosthenes says (1. 14). Cf. Plutarch, *Dion.* 17 *ὃ μάλιστα τῶν Ἀθηνῶσι φίλων ἐχρήτο καὶ συνδιητάτο*. The problem *τῷ δεῖ χρήσθαι* has presented itself to both sexes in all ages. Hesiod says *μάλιστα γαμεῖν ἦτις σέθεν ἐγγύθι ναίει*. Our old dramatists are full of situations such as Medea says the marriageable maid must face. Cf. Marston, *Antonio and Mellida*; Shakspeare, *Two Gentlemen of Verona* (1. 2), *Merchant of Venice* (1. 2). The wife is not supposed to hold the reins (the image in "manage") — she is part of the team itself. Cf. Xen. *Oec.* 7. 18. With *Med.* 242 compare Plato, *Phaedr.* 254 A. Alcibiades defines *χρωμένων ἀνθρώπων ἀνθρώποις* (1 *Alcib.* 1250) by *κοινωνούντων*. In *Med.* 240 the last two words signify *γαμέται*. Cf. 1001 and Plato, 1 *Alcib.* 129 C. One must possess before one can use (*ἐχοντες χρώμεθ' ἄν*), must get before one can possess (*ἐκέτησεν καὶ χρῶν*, Xen. *Cyrop.* 8. 3. 50); but *χρήσθαι* may include or presuppose *ἔχειν* and *ἐκέτησθαι*. Many authors use the two verbs almost interchangeably (*ποικιλία*).

Liddell and Scott quote *χρήσθαι* from Xenophon's *Symposium* (2. 10) as meaning "manage." This is a mistake. Socrates, in reply to a question of Antisthenes how it comes that he does not train Xanthippe, explains: *κάγω δὴ βουλόμενος ἀνθρώποις χρήσθαι καὶ ὁμιλεῖν, ταύτην ἐκέτημαι (= χρώμαι) εὖ εἰδὼς ὅτι εἰ ταύτην ὑποίσω (note καθέξω, supra), βραδίως τοῖς γε ἄλλοις ἅπασιν ἀνθρώποις συνέσομαι*. Note particularly that when Antisthenes puts the question, he does not say *ἔχεις*, nor *ἐκέτησαι* (the word used later by Socrates), but *χρή*.

For the combination *μάλιστα χρήσεται* compare Lys. 19. 18 *πολλοῖς δὲ μάλλον ἐχρήτο ἢ τῷ ἐμῷ πατρί*, Isoc. 16. 25 *μάλιστα αὐτῷ χρώμενοι*, 17. 47 *ὃ μάλιστα ἐτύγχανον πάντων τῶν ἐν τῇ πόλει χρώμενος*, Isac. 3. 19 *οἷς ἄν τυγχάνωμεν χρώμενοι μάλιστα*, Hyper. 1. 5 *χρήται τοῦτοις πάντων μάλιστα*.

The meaning of the verse, then, is (to quote Xen. *Oec.* 7. 11) *τίν' ἄν κοινωνῶν βέλτιστον οἴκου τε καὶ τέκνων λάβοιμεν* (cf. 953). In the general statement a special application lurks — Medea is thinking of herself (cf. 18, 23, 31, 35, 166, 441, 483, 502). *οἴκοθεν* means precisely what Earle says it means ("at home"), not "from one's own resources," as Liddell and Scott take it. Medea is a *γυνὴ εἰς Ἑλληνικὰ ἦθη ἀφιγμένη*, whereas Helen is a *γυνὴ Ἑλληνίς* transported to a barbarian land: *πατρίδος θεοὶ μ' ἀφιδρύσαντο γῆς | εἰς βάρβαρ' ἦθη* (Eur. *Hel.* 273 f.).

But Meineke's *tractandus sit* would be *χρή χρήσασθαι*. Cf. Eur. *Fr.* 901. Wecklein conjectured *ὅτῳ . . . χαρίσεται*, which contains as naïve an inquiry for a maiden as Meineke's *ὅπως χρήσεται* (see Ar. *Eq.* 517). *Conjecturarum plena sunt omnia*. But we may say, with Porson, *nulla opus est mutatione*. Medea

means: *τίνα γάμον εἰμι; [ποῖός] τις πόσις με δέξεται | νυμφικὰς ἐς εὐνὰς; (El. 1199 f.).*

Remarks upon the paper were made by Professors Smyth and Knapp, and the author.

16. Comparisons and Illustrations in the *τὰ πρὸς ἑαυτὸν* of Marcus Aurelius Antoninus, by Professor Curtis C. Bushnell, of Syracuse University (read by Professor Kellogg, of Princeton University).

These comparisons are variously introduced by some one of twenty-two different words or combinations of words, used singly like *ὡς . . . , ὡς ἂν . . . , ὥσπερ . . . etc.*, or correlatively like *ὥσπερ . . . οὕτω . . . , etc.* Special cases are comparison by repetition, as 4. 2, and by *μᾶλλον . . . ἢ . . .* following a question, as 6. 35. In 4. 15 the point of comparison is merely implied.

Words used metaphorically constitute a majority of the cases.

In all 277 comparisons were found which were classified according to subject-matter as:

Of Elemental Nature, 51 cases, 18% of all;
Of Vegetable Life, 22 cases, or 8%;
Of Animal Life, 16 cases, or 6%;
Of Human Life, 166 cases, 60%;
Geometrical, 8 cases, 3%;
Unclassified, 14 cases, 5%.

Of the cases assigned to Elemental Nature "calm weather" is three times used of serenity of spirit, "extinguishing" nine times of the cessation of some activity or life itself, "flowing" ten times of change or of Deity as source, the "calm flow" four times of serene existence, the "fountain-head" seven times, especially of Deity as source, the "river," the "shifting sand," the "wave," the "torrent," each once of change, the "promontory" once of stability of soul.

Of the group belonging to Vegetable Life "fruit" is three times used to symbolize the acceptable, three times to symbolize production. "Leaves" as they form and fall are, with a reference to Homer, compared with the succession of generations. The operations of plant life are six times taken as symbolic of what is natural, "reaping" twice of death, the severed branch once of him who cuts himself off from society (cf. "abiding in the vine," */n.* 15. 4 ff.).

The illustrations from Animal Life are used especially of what is natural or of what is of small importance.

Of the illustrations which concern Human Life six only are religious, but these are especially striking, as: "A man committed to virtue is indeed a priest and minister of the gods" (cf. "priests unto God," *Rev.* 1. 6). "He who feels discontent at anything is like a sacrificial pig that kicks and squeals." "Many grains of frankincense on the same altar. One drops sooner, another later; it makes no difference."

Eight cases are medical or pathological, seven physiological, ten athletic or gladiatorial. "The good man must head straight for the goal, casting not a glance

behind," "must run the short way" (cf. "running the race" of 1 *Cor.* 9. 24, 26; *Heb.* 12. 1); and the *ἀγωνισται* of 6. 30 reminds us of 1 *Tim.* 6. 12 and 2 *Tim.* 4. 7.

Of the fifteen cases belonging to the spectacular group eight compare the nature controlled by its desires to a puppet controlled by strings. Life is four times compared to a play (cf. "All the world's a stage" and *Cic. de Sen.* 5, 64, 70, 85).

Twelve comparisons are military, and in seven of these the "good soldier" is symbolic of loyalty to right.

The weaver's art is ten times used in illustration, but only of the "web" of creation and circumstance, reminding us of the weaving of the Erdgeist in *Faust*.

The world is seven times compared to a "city."

Thirty-three cases are of arrival, departure, or travel. Death is called "departure" twelve times, life a "journey" three times, death the "journey's end" once. A course of action is twelve times called a "path." Three comparisons concern the "stranger."

Six are of child-life, always on its unattractive side. Three are of the "view from above," three of "sleep and dreams," seven of "imprisonment."

The Geometrical group especially enforce the teaching of the insignificance of human things. Four cases are of the "angle," four of the "point."

Of exceptional beauty are:

4. 33. "I am in harmony with all that is a part of thy harmony, great Universe. For me nothing is early and nothing late, that is in season for thee. All is fruit for me, which thy seasons bear, O Nature! from thee, in thee, and unto thee are all things. 'Dear City of Cecrops!' saith the poet: and wilt not thou say, 'Dear City of God'?"

4. 48. "Serenely greet the journey's end, as an olive falls when it is ripe, blessing the branch that bare it and giving thanks to the tree that gave it life."

4. 49. "Be like the headland, on which the billows dash themselves continually; but it stands fast till about its base the boiling breakers are lulled to rest,"

6. 15. "In this river of existence how can one prize much any of the things that race by, on none of which one can take firm stand? It were like setting one's love on some sparrow that flits past and in an instant is out of sight."

8. 51. "Say men kill you, quarter you, pursue you with execrations: what has that to do with your understanding remaining pure, lucid, temperate, just? It is as though a man stood beside some sweet, transparent fountain, abusing it, and it ceased not to well forth draughts of pure water; nay, though he cast in mud and filth, it will speedily disperse them and wash them forth and take no stain." (Rendall's translation.)

Very extended are 6. 20; 8. 34; 11. 8, 20.

Several comparisons follow in immediate succession in 2. 17; 4. 28, 29; 5. 6; 7. 3; 9. 39; 12. 36 (cf. the Homeric multiplication of comparisons at supreme moments, as *Il.* 2. 455 ff.; 15. 603 ff.). Sometimes the comparisons are extended in the Homeric manner, as 4. 1, 43.

The repetition of a word in making his point is a favorite device of our author, as 4. 3, 29; 9. 2.

His favorite subjects for illustration are change, the insignificance of human things, the absence of evil from nature, contentment, discontent, and the unnaturalness of the unsocial disposition.

17. On the Personality of Pausanias the Periegete, by Professor E. G. Sihler, of New York University (read by title).

Was Pausanias a mere transcriber? In 1877, Wilamowitz, with the iconoclastic itch of his earlier manhood so stated (*Hermes* XII). His asseverations were sweeping and made with a defiance which is often found associated with precocious cleverness. Each temperament has its own pathology. Dissentients, actual or potential, were assigned to the limbo of blockheads. More than cocksure was W., particularly of the section in Pausanias dealing with the Acropolis, a mere transcription from Polemon, the writer of an *Atthis*. That nothing on the Acropolis of which P. chose to take notice is later than Polemon, may or may not be so. Pausanias was under no contract with posterity to bring his data down to his own time. His chief exception was Hadrian, the munificent Philhellene and leader in the Renaissance movement which swept through a great part of the second century A.D., and of which P. himself was a part, no less than, *e.g.*, Pollux the lexicographer, or even Lucian, who poured real genius into *his* reprints of literary forms. P., as Frazer properly points out, was dominated in the main by an antiquarian and religious interest. Lucian, Frazer urges (p. xxxii), "perhaps the most refined critic of art in antiquity mentions no artist of later date than the fourth century."—To proceed: Christ of Munich (in his *Gr. Lit.* G. 3d ed. p. 694, n. 3) cites Wilamowitz even now quite fully, is clearly more impressed with W. than with the sane and searching treatment of Frazer. But while we freely admit that every single pair of eyes, that every separate brain, have their limitations, an unprejudiced and accurate perusal of P. in his entirety does leave the impression that we have to do with a genuine traveller—and that Wilamowitz's inferences are imaginary.

Professor Christ has something to say for himself also: "wenn er aus der früheren Zeit auch vieles Unbedeutende und Mittelmässige erwähnt, aus der späteren Zeit aber selbst das kolossale Monument des Agrippa am Aufgange zur Acropolis in Athen mit Stillschweigen übergeht, so *muss* (sic) das mit den Schriftquellen unseres Autors zusammenhängen, die eben nur bis zu jener Grenzscheide ergiebig flossen." We see Professor Christ advances the little auxiliary *muss* as that academic convenience which serves so handily when the scattered and fragmentary data of tradition afford us no sunlight, or at best but gloom or gray dusk, or some kind of *chiaroscuro*.

The narrow limits of this syllabus permit but a few additions of my own.

1. Is it thinkable that Pausanias should have resorted to *books* in describing the most familiar and frequented spot in the entire Hellenic world,—a spot infinitely more accessible than Delphi or Olympia, as it lay on the very highway of the great East and West movement of the Mediterranean world? Is it conceivable that P. should have proceeded like a young student in a philological seminar tempted by indolence? I think not.

2. The Herodotean manner of P. is by no means childish, in *his* age. Even in the Halicarnassian, the latter's Ionism was a concession to time and actual current forms of prose. In the Renaissance writer P. in his turn we have not merely Herodotean phrase and syntax too, but we have the free use of episode, we have *αὐτοψία*, and also the local sources of information: as in i. 41, 2 ἐντεῖθεν ὁ τῶν ἐπιχωρίων ἡμῶν ἐξηγητὴς ἤγειτο. In i. 42, 4 he ignores the ἐξηγηταί of Megara,

or leaves them to *their* statements, but proposes to use his own judgment. The ἐξηγηταὶ of Megara did not understand from what tree a certain wood was (ii. 9, 7): i.e. *not even they*. The ἐξηγηταὶ agree as to the source of name of a little town *then* in ruins, Andania of Arcadia (clearly they often disagreed) iv. 33, C; ὁ δὲ τῶν ἐπιχωρίων Πατρεύειν ἐξηγητής, vii. 6, 4; P. could not get information about the source of the name of Artemis Λυκεία, ii. 31, 6; to this I now add Porphyrio on Hor. *Epist.* ii. 1, 230; *aedituos habeat*: enarratores atque indices: aeditui enim templorum ac numinum quibus inserviunt sacra et originem *advenis et ignorantibus narrant*.

3. Only the actual traveller it is who everywhere notes what is in ruins or decay. There are still ruins of the Agora of Salamis, i. 35, 3; the temple of Zeus Konios has no roof, i. 40, 6. At Sikyon any one can see for himself that the ceiling of the temple of Artemis of the Marshes has fallen in, but what became of the *agalma* 'they are unable to say,' ii. 7, 6. On the market-place (at Corinth) is the sanctuary of Apollon Lykios, but — κατεβήνκεδς ἥδη καὶ ἡκιστα θέας δέξιον, ii. 9, 7. Many more of such groups of data, overwhelmingly demonstrating *αὐτοψία* could be adduced. But my space is at its end.

18. A Reëxamination of the Inscription of Artaxerxes II, on the Mouldings of Columns from Ecbatana, by Professor H. C. Tolman, of Vanderbilt University (read by title).

The fragments of the moulding of the columns are of black diorite, with incised Persian, Elamite, and Babylonian characters, — about one-half an inch in length. The inscription was first published by Evetts in *ZA*, Bd. 5, pp. 413 ff. At least half of the Persian cuneiform text is wanting, but the oft-recurring phraseology of the Achaemenidan kings makes the supplement very plausible.

My copy of the original gives Dārayavaśahyā in lines two and four. I feel inclined, however, to regard this anomalous form as a false reading for Dārayava(u)śahyā on the authority of the Susa inscriptions of the same monarch (Dārayavaśahyā, *Art. Sus.* a, 1, 2, 3 [bis]).

The regular Xšayārśahyā instead of Xšayārcahyā (*Art. Sus.* a, 2 [bis]) must be read in line three. That the correct spelling appears here as in the inscriptions of Xerxes at Persepolis, Elvend, and Van (*Xerx. Pers.* a, 4, 6, 11, 17; b, 7, 12, 22; ca, 4, 6, 10; cb, 6, 9, 16; da, 5, 8, 15; db, 7, 12, 22; ea [eb] 1; Elvend, 8, 12; Van, 9, 16; Vase Insc. 1), is shown by the unmistakable occurrence of śahyā at the beginning of line four.

The broken part of line five may have referred to the structure 'as being the joint work of several kings, as in the Susa inscription, imam apādāna Dārayavauš apanyākama akunaš — Arta[xšaθrā nyākama].

As a supplement to line six (hacā gastā, W and B) I should borrow the recurring utāmaiy χsa⁹ram of the Persepolitan inscriptions of Xerxes (*Xerx. Pers.* a, 15; b, 29).

The *locus desperatissimus* of the inscription is the concluding words. My copy clearly shows akunā mā with the oblique wedge of word division before mā. The form as written is the climax of the unintelligible even in the chaotic state of the language evinced by these late inscriptions. It certainly seems to be a stone-cutter's blunder. I should propose, with some hesitation, the reading akunaumā,

which, perhaps, is a not too violent epigraphical emendation, involving the joining at right angles of the first perpendicular wedge with the horizontal above in the cuneiform sign for ā and the raising of the oblique word-divider to a horizontal position above the two remaining perpendicular strokes. Such a form would restore to us the first person plural of the Nu class, built, however, against the rule on the strong stem, as illustrated by *akunava**, *akunavatā*. The Old Persian *akumā* (for Ir. *akṛ-mā*) is, of course, outside this class. The same form I should supply in the lacuna of line five, where I spoke of a possible reference to the combined work of Achaemenidan kings.

The entire inscription might have read as follows :

1) Ōaatiy Artaxšaθrā XŠ vazraka XŠ [XŠyānām XŠ DAHyunām XŠ ah]jyāyā 2)
BUMIyā Dārayava(u)šahyā XŠhy[ā puθra Dārayava(u)šahyā Artaxšaθra]hyā 3)
XŠhyā puθra Artaxšaθrahyā X[šayāršahyā XŠhyā puθra Xšayār]sahyā Dārayava- 4)
(u)sahyā XŠhyā pu[θra Dārayava(u)šahyā Vištāspahyā puθra] Haxāmanišiya 5)
imam apadāna vaš[nā Auramazdāhā Anah(i)tahyā utā M(i)trahyā akunaumā 6)
m]ām Auramazdā Anah(i)ta utā M(i)tra mā[m pātuv utāmai y xšaθram u]tā 7)
imam tyā akunaumā.

Says Artaxerxes the great king, king of kings, king of countries, king of this earth, son of Darius the king. Darius was the son of Artaxerxes the king. Artaxerxes was the son of Xerxes the king. Xerxes was the son of Darius the king. Darius was the son of Hystaspes. I am of the race of the Achaemenidae. This throne room by the grace of Ahura Mazda, Anahita, and Mitra we have made.

Let Ahura Mazda, Anahita, and Mitra protect me and my kingdom, and this which we have done.

19. Some Popular Errors in Time Relations (mechanically demonstrated), by Dr. Herbert W. Magoun, of Cambridge, Mass.

This paper cannot be successfully reproduced, since it consisted largely of illustrations made with an automatic melodista, or organette, an instrument so constructed that the time used in any selection rendered by it can be accurately determined. Versions of "Sweet Hour of Prayer" in 4/4 and 6/8 time, with and without "holds," were tried. The form used in practice was shown to be in plain 4/4 time, although the hymn itself is written in 6/8 time with "holds." The written form, if followed accurately, produces a medley of ten 6/8 bars and six 4/4 bars (shorter version). As usually sung, the hymn contains either sixteen or twenty 4/4 bars. If the "holds" are observed, the result is a medley of ten 4/4 bars and six 6/4 ones, or of thirteen 4/4 bars and seven 6/4 ones. Pure 6/8 time of this sort (trochaic) is so jig-like in character that singers instinctively change to a 4/4 variation in the rendering of such hymns, even when they suppose that they are using 6/8 time. Their subconscious sense of the fitness of things causes them to make the change unconsciously. To this fact, combined with the 4/4 (hold) bars, the usual rendering is due.

Bethany ("Nearer, My God, to Thee") was given in 6/4, 6/8, and 4/4 time. The last is the favorite rendering, no matter what the score is, and it has

now been recognized in the *Century Hymn Book*. The measures are largely of a cretic and antibacchiac nature. The 6/8 form is a dance movement and is sometimes so used. Most persons instinctively render the hymn in 4/4 time in singing.

Dorrnance ("Jesus calls Us, o'er the Tumult") was also given, in various ways: in 4/2, as it is often sung; in 3/2, with one "hold," as it is usually written; in 4/4, as it is occasionally sung; and in 3/4, as it is sometimes written. In the last case the "hold" was purposely omitted, to show the natural hilarity of pure ionics, a form used by the Greeks for their drinking songs. Here again the subconscious sense of most singers causes a change from the written form (triple measures) to the more sober movement of the corresponding 4/2 (4/4) rhythm. The ancients understood this matter of fitness in rhythms in a way which puts modern scholars to the blush.

The application of this paper can be found in the second ("Can Ancient and Modern Views of the Minor Sapphic and Other Logaoedic Forms be Reconciled?" p. xlix ff.), where the 3/8 analyses of logaoedic forms are briefly considered. The error—and error it surely is—in the 3/8 analyses of these forms, shows the reverse side of the picture; for these analyses rest on a similar misconception of time relations.

Adjourned at 12.50 P.M.

JOINT SESSION WITH THE ARCHAEOLOGICAL INSTITUTE AND THE AMERICAN ANTHROPOLOGICAL ASSOCIATION.

THURSDAY AFTERNOON, December 28.

The Association met with the other societies at 3 P.M. in the larger auditorium of Stimson Hall, Professor Herbert Weir Smyth of Harvard University presiding. A brief address was delivered by the Hon. Andrew D. White, ex-President of Cornell University, late Ambassador to Germany. The Philological Association was represented at this session by the following papers:

20. Abstract Deities in Early Roman Religion, by Professor Jesse Benedict Carter, of Princeton University.

Roman religion exercised a radical influence over the course of Roman history; hence an understanding of it is essential to an appreciation of Roman civilization. The rise of abstract deities in Rome presents a good illustration of the truth of this statement.

Eliminating abstracts born under the empire and those for whom we have no testimony that they were actually the recipients of a cult, those which remain are about eighteen in number: Concordia, Felicitas, Fides, Fortuna, Honos, Juventas, Libertas, Mens, Ops, Pallor, Pavor, Pietas, Pudicitia, Salus, Spes, Valetudo, Victoria, Virtus.

Of these Pallor and Pavor fall out as fanciful additions of Livy; Mens and

Valetudo as Greek importations; Concordia goes back only to B.C. 367; Spes only to the second Punic War; Pudicitia, Felicitas, and Pietas not beyond the second century B.C.

There remain therefore only: Fides, Fortuna, Honos, Juventas, Libertas, Ops Salus, Victoria, Virtus.

The origin of all these nine deities can be explained in one of two ways: either they were associated with some other deity as kindred powers: *e.g.*, Honos and Virtus with Mars; Ops with Consus (cf. Ops Consivia); Salus with Semo Sancus = Dius Fidius (cf. Salus Semonia); Juventas with Juppiter; or they were originally the cognomina of a deity after breaking off from the deity and becoming independent goddesses: *e.g.*, Fides from Juppiter Fidius; Libertas from Juppiter Liber Libertas; Victoria from Juppiter Victor; and lastly Fortuna, whose origin is probably to be explained in this way though the exact cognomen and the deity are both uncertain. It is possible that these two ways may be reduced to one by considering the first merely as an advanced stage of the second.

In any case the process is extremely characteristic of the Roman temperament as distinguished from the Greek.

When the Greek created abstracts, he raised himself into their world and played with them in the abstract sphere—this is philosophy. The Roman, however, when he had made his abstraction felt instantly the need of giving it a concrete application—this is not philosophy, but jurisprudence, the application of the abstract principle to the specific case. Hence, here as so often in Roman religion, what seems to be the domination of law over religion is nothing but the natural working of the Roman mind, and proves not the corruption, but the genuineness of its religion.

21. On the Date of Notitia and Curiosum, by Professor Elmer Truesdell Merrill, of Trinity College.

The paper, which will be published in full in the second number of *Classical Philology*, reviewed the position of previous writers on the date of the two Regionaries, and subjected the evidence to a fresh examination, reaching the conclusion that the utmost that can be logically deduced on the subject is that Notitia and Curiosum had a common origin in a statistical document that assumed, probably in 314 A.D. (at most within a year of that date in either direction), the form from which, before 334 A.D., or at most very soon thereafter, a copy was made, which was later interpolated from a gradual accumulation of glosses, one of which can be ascribed to the year 334, or to a time very soon thereafter. Whether all these glosses were accumulated in a single Ms generation, or not, cannot now be determined; but at most probably only a few Ms generations separate the Constantinian 'source' from our 'Notitia' of the lost (but copied) Speyer Ms of the eighth or ninth century.

Another copy of the Constantinian 'source' was made before, or very soon after, 357 A.D., and this, with the gradual accumulation of a few desultory glosses (one of which can be assigned to the aforesaid date, or to a time but a very little later) was the ancestor, not many generations removed, of our 'Curiosum' of the eighth century.

It is of course conceivable that the archetype of either Notitia or Curiosum

may have been, not a copy of the Ms of 314 A.D., but that Ms itself; but in this case the copy which served as the archetype of the sister document must have been made before the process of interpolation had fairly begun.

THIRD SESSION.

FRIDAY MORNING, December 29.

The Association was called to order at 9.40, and the reading of papers at once began.

22. A Discussion of Cicero, *de Officiis*, i. 7, 8, by Professor Charles Knapp, of Columbia University.

Recent editors and critics have (a) assumed a lacuna after *disputetur* in § 7 or (b) they have bracketed one or more sentences in § 8 or (c) they have done both.

As the first step to a right understanding of the passage the author suggested that chapter iii and section 7 should be made to begin at the same place (*placet igitur*) and that the passage should be printed continuously from this point (*i.e.* without hint of a lacuna after *disputetur*); much is gained thereby for the interpretation of the whole. In defence of his suggestion concerning the point at which the beginning of chapter iii should be marked it was pointed out that the section and chapter marking in the *de Officiis* (as in other works of Cicero) is very often faulty; the results of an examination of the entire *de Officiis* from this point of view, with suggestions for a new marking of paragraphs, sections, and chapters at many points, were appended to the paper.

Up to *placet igitur*, § 7, the movement of the book has been most orderly. In § 7 the formal discussion of *officia* begins. Cicero declares that such discussion ought to begin with a definition. Yet direct unmistakable definition of *officium* does not at once follow. Why? Because just as he was about to begin his definition a new thought pressed upon his mind, the thought that before he could properly define *officium* he must indicate his point of view concerning duty, *i.e.* he must make it plain that he intended to view it from the practical side only. In *Omnis . . . quaestio*, then, he declares that investigations may take one of two courses; we might paraphrase by *Duo omnino genera quaestionum sunt de officio. Unum genus . . . possit* appropriately follows, for here Cicero declares that one of these two courses is theoretical, the other practical. In *Superioris generis*, etc., Cicero sets out to give illustrations of these *duo genera quaestionum*. *Superioris . . . eiusdem* is expressed with absolute precision. Had Cicero taken the trouble to write, after *disputetur*, *Primum animadvertendum est duo genera quaestionum de officio esse*, the lacuna theory had never been broached.

At this point the confusion enters. For the confusion the words *omniane officia perfecta sint* are directly responsible, for the introduction of those words led Cicero to confuse with the one line of thought to which he was really trying to give expression, that of the *two modes of investigating duty*, another thought, present from the first in his mind, in itself wholly appropriate to the discussion as a whole, but not yet in order at this point, the thought, in a word, of the *two kinds of duty*, the *perfecta officia* and the *officia media*. He has actually con-

trasted theoretical inquiries concerning duty (*superioris . . . eiusdem*) with that class of duties (practical duties we may call them) which in § 8 he characterizes as *officia media*. Apparently, however, he had contrasted two classes of duties: we have a verbal antithesis between *officia perfecta* (in the clause *omniane officia perfecta sint*) and *quorum . . . officiorum praecepta traduntur*. (This line of reasoning proves the correctness of *quorum* and the futility of Heine's 'correction' to *quae*).

Having once introduced this confusion of thought, Cicero persists in it; he goes on to the end of § 7 talking about his second thought, the two classes of duties. If all this is sound, *Atque . . . offici* at the beginning of § 8 cannot be rejected. The fact that Cicero had not already made a classification of duties has nothing to do with the case; from *omniane officia* on he believed that he had in fact already classified *officia*. *Nam et . . . perfectum* follows properly after *Atque . . . offici*. This reasoning explains also why in § 8 Cicero deals with the *officium perfectum* as well as with the *officium medium*, though it is with the latter only that he is to be concerned throughout his work.

We may now rewrite our passage thus: *Placet igitur . . . disputetur. Duo quaestionum genera sunt de officio (or, Primum animadvertendum est duo genera de officio quaestionum esse). Unum genus est . . . possit. Superioris . . . eiusdem. Posterius autem genus, quod, ut dixi, in praeceptis positum est quae de officiis traduntur, quamquam pertinet ad finem bonorum, tamen minus id apparet, quia magis ad institutionem vitae communis spectare videtur; huius generis exempla his libris explicabuntur. Officia autem ipsa in duo genera dividuntur. Nam et medium . . . reddi possit. Sed de mediis tantum officiis mihi his in libris disserendum est.*

In this rewriting we have preserved nearly all of Cicero's words. Section 7 declares that duty may be considered from either of two standpoints and pledges the writer to take the practical view. Then in § 8 a classification of duties and a definition of each of the two kinds properly follow.

The author then considered in detail the objections which had been urged against the passage. This discussion took him somewhat far afield, since it involved a consideration of the varying senses in which Cicero uses the phrase *media officia* and a collection of passages in which there is in the *de Officiis* loose or even mistaken writing and a collection of passages in which Cicero discusses the same topic without referring back to his previous discussions of the same theme (critics have urged that our passage is not Ciceronian because it is so loosely written; they have argued that § 8 at least did not stand in Cicero's copy, because in iii. 14 ff., where he defines *officia*, he does not refer back to this discussion).

The author summed up by holding that from two points of view, a consideration of the passage *per se* and a refutation of the objections urged against it, he had proved the genuineness of the passage. Spite of some confusion of thought we have here an entity; the exact point at which the confusion of thought enters is clearly discernible, as are also the mental processes by which the passage assumed its present form. The promised definition of *officium* does come.

The Auditing Committee reported that it had examined the Treasurer's accounts and found them correct.

23. The Galliambic Rhythm, by Professor Thomas Fitz-Hugh, of the University of Virginia.

Hephaistion (Gaisford, i. 72) refers to the catalectic ionic a minori tetrameter as τῶν ἐν τῷ μέτρῳ μεγεθῶν τὸ ἐπισημώτατον, and quotes from Phrynichos the tragic poet two pure ionics,

Τὸ γε μὴν ξείνια δούσαις, λόγος ὥσπερ λέγεται,
δλέσαι κάποτε μείν δξεί χαλκῷ κεφαλάν,

and a third from Phrynichos, the comic poet, who lived some hundred years later,

*Α δ' ἀνάγκα 'σθ' ἱερῶσιν καθαρεύειν φράσμεν.

The history of the ionic a minori forms shows that variation from the regular foot $\cup \cup _ _$ was but sparingly and sporadically indulged in. The only radical modification to which the verse was subjected came through the influence of the Anacreonteion, $\cup \cup _ \cup _ \cup _ _$, and resulted in the latest and most beautiful ionic variety, the galliambic.

Hephaistion (i. 73) speaks of the poems in this rhythm as those, ἐν οἷς καὶ τὰ τοὺς τρίτους παίωνας ἔχοντα καὶ τὸν παλιμβάκχειον καὶ τὰς τροχαϊκὰς ἀδιαφόρως παραλαμβάνουσι πρὸς τὰ καθαρὰ, ὥς καὶ τὰ πολυθρόλλητα ταῦτα παραδείγματα δηλοί,

Γαλλαι μητρὸς ὀρείης φιλόθυρσοι δρομάδες,
αἷς ἔντεα παταγεῖται καὶ χάλκεα κρόταλα.

It seems clear that Hephaistion regards the first line as τὰ καθαρὰ, and the second

$_ _ \cup \cup \mid \cup \cup \cup _ _ \mid _ _ \cup \mid \cup \cup \cup _ _$

as illustrating τὰ τὸν παλιμβάκχειον καὶ τὰς τροχαϊκὰς ἔχοντα: in other words, to Hephaistion these galliambic poems exhibited two sorts of verses, pure ionic tetrameters and tetrameters containing third paeons (or the equivalent palimbacchium) and trochaic dipodies (ἐπτάσημοι, $_ \cup _ _$).

The scholiast (Hephaistion, i. 73, 1) disregarding the second line examines the first in detail and pronounces it pure; coming to the second, he dismisses it with a word as like the first: "Ἴσως δὲ περὶ τῶν ἐξῆς ὁ λόγος. Here is a difference of opinion: Hephaistion considers the second line as a typical galliambic of the anaklactic form, the scholiast as a pure ionic resolved. The history of the ionic rhythms in general and of the galliambic in particular must decide between them. Resolutions of so sweeping a kind seem highly improbable for an ionic rhythm, except through the mediation of the ditrochaeus, which through the influence of Anacreon's ἀνακλώμενον came to be a constant feature of ionic rhythms. The history of these forms would indicate that such resolutions presuppose a ditrochaic basis and hence the anaklactic beat in all galliambic connections, and thus vindicates the characterization of Hephaistion. At the same time, it is not in lyric usage that the origin of these typical galliambic resolutions is to be sought, but rather in the freedom of dramatic motives. G. Hermann (*Elem. Doctr. Metr.*, p. 459) has identified an interesting type of comic usage in Plautus, *Amph.* 168-172:

168 noctesque diesque assiduó satís superquest
 quó fácto aut dicto adeóst ópus, quiétus né sis.
 ípse dóminus díves óperis ét laboris expers
 quodcunqúe homini accidit lubere posse retur
 æquum esse putat, nón reputat laboris quíd sit

— — — — — — — — — —
 — — — — — — — — — —
 — — — — — — — — — —
 — — — — — — — — — —
 — — — — — — — — — —

Here we seem to have the sources of our galliambic peculiarities laid bare: the ditrochaeus interchanging with the ionic foot and determining the anaklactic character of the resolutions in ll. 169-170.

To the Roman metricians the typical galliambic verse is always anaklactic, and the resolution of the last long of the ionic foot was tantamount to a transfer to the ditrochaic beat: cf. Keil, *G.L.* VI, p. 95, — si tetrametri versus catalectici, qui in huius modi metro (*sc.* ionic a minori) primi habendi sunt, longas in breves solverint metrum efficient galliambicum; Victorinus then gives a typical example of the galliambic rhythm,

tremulos quod esse Gallis habiles putant modos
 — — — — — — — — — —

and proceeds: memineris tamen et tribrachyn loco trochaei hoc metrum si necessitas postularit admittere.

Maecenas (Baehrens, *Frag. Poet. Rom.*, p. 339) writes:

ades et sonante typano quate flexibile caput
 — — — — — — — — — —

The resolution 'typano' — — — occurs only in the stable ionic position, the second foot of the dimeter, and for all known galliambic verses seems wholly excluded from the first foot of either dimeter, where every other conceivable resolution is more or less frequent.

If we put together all the actual varieties of the galliambic verse in Kallimachos, Varro, Catullus, Maecenas, and Diogenes Laertius, we get the following scheme:

∞ : — — — — — — — — — —
 — — — — — — — — — —
 — — — — — — — — — —
 — — — — — — — — — —
 — — — — — — — — — —

The unmistakable ionic resolution, — — — ∞ occurs only in the pure central position. It seems highly probable that its exclusion from the other places was due to their anaklactic character, which permitted every resolution except — — — — —. The nature of the resolutions to which the galliambic rhythm was amenable points clearly to the conclusion that there was but one sharply felt beat in each of the two anaklactic feet; namely, on the first syllable in each. The subordinate ictus in each was left to take care of itself; so that it was a matter

of indifference if the word-foot happened sometimes to jar against the theoretical verse-foot at these more or less stressless points, as was particularly likely to be the case in Latin with its more conspicuous and immovable word-accent; so, for example, in Catullus, 63, 1:

super alta vectus Attis celeri rate maria
 ∪ ∪ ∠ ∪ — ∪ ∠ —, ∪ ∪ ∠ ∪ ∪ ∪ ∠

where the theoretical ictus on the last syllable of *rate* was too weak to conflict seriously with the word-accent on the first, and hence the frequent admission of such forms side by side with the more natural effect, as in v. 3,

adiitque opaca silvis redimita loca deae
 ∪ ∪ ∠ ∪ — ∪ ∠ —, ∪ ∪ ∠ ∪ ∪ ∪ ∠

where there is no such conflict of word-foot and verse-foot.

To sum up: The history of ionic rhythms from Alkman, Alkaios, Sappho, and Anakreon, down the ages through the Greek drama to Plautus himself shows a clear tendency to maintain the unmistakable purity of the ionic foot. On the other hand, the name itself of the galliambic, the typical association of the ditrochaeus with every phase of it from Kallimachos to the citation of Diogenes Laertius, the testimony of Hephaestion and the Roman metricians, and the remarkable fact that with all the freedom of resolution in the first foot of each dimeter, the only undebatable ionic resolution ∪ ∪ ∠ ∪ ∪ is confined to the pure ionic place, the end of the first dimeter, — all these considerations point to the truth of the thesis, *that the resolution of the final long of the ionic foot in a galliambic connection amounts to rhythmic anaklasis for all known remains of this latest and most artistic creation of Greek metric.*

24. Notes on the Bucolic Diaeresis, by Professor Samuel E. Bassett, of the University of Vermont.

This contribution, which was read by Dr. Weller, of Yale University, will be found in the TRANSACTIONS.

On motion of Professor Elmer Truesdell Merrill, of Trinity College, it was

Voted, that the Secretary send to Professor Francis A. March, Sr., the greetings of the Association as follows:

The American Philological Association, assembled in its annual meeting, sends affectionate greetings to its absent ex-President, Professor Francis A. March, whose four-score years of life, recently completed, have not been years of labor and sorrow, but of labor sweetened by manifold successful achievement.

Serus in caelum redeas, diuque
 Laetus intersis populo!

25. The Ablative of Association, by Professor Charles E. Bennett, of Cornell University.

This paper will also be found in the TRANSACTIONS.

The Committee on the Place of Meeting in 1906 reported by its chairman, Professor Rolfe, of the University of Pennsylvania. It was recommended that the Association accept the kind invitation of the George Washington University, Washington, D.C.

The report of the Committee was accepted and adopted.

The question of a change in the mode of publication was raised and discussed in detail by Messrs. Scott, Radford, Harrington, Smyth, Merrill, Sanders, and Hempl.

Voted, that the matter of a change in the method of publication be referred back to the Executive Committee, to consider, and, after conference with the American Oriental Society, and the Modern Language Association, to report at the beginning of the next meeting.

Voted, to refer to the Executive Committee with power the suggestion of Professor Radford that the next volume of the TRANSACTIONS be so published that the publishers keep on hand a sufficient number of off-prints of the several articles to meet possible demands of purchasers.

26. The Classification of Latin Conditional Sentences, by Professor Karl P. Harrington, of Wesleyan University.

It cannot be denied that there is sufficient cause to search for a new classification of Latin conditional sentences. The present confusion in terms and methods of classification is bewildering and frequently results in misstatement, unpractical diffuseness, or meaningless conciseness. Professor Rolfe's paper before the New York Latin Club about a year ago led me to attempt a new classification which should include all the common types of conditions without relegating any to the hopeless limbo of fine-print exceptions, yet should state the facts as they appear, without reading into them any theories as to their origin or development.

It is not safe, for example, to lump all Indicative conditions together in such a way as this: "Indicative conditions. Conditions in any tense, with nothing implied as to their fulfilment and expressed positively (or vividly)." For frequently, on the contrary, the actual fulfilment of the Indicative condition is very definitely implied. So, when Cicero (*in Cat.* i. 16), addressing the arch-conspirator, and taunting him with the fact that none of his friends gave him the customary greetings when shortly before he entered the senate house, adds, *Si hoc post hominum memoriam contigit nemini, vocis exspectas contumeliam, cum sis gravissimo iudicio taciturnitatis oppressus?* Catiline himself and every auditor in the temple understood perfectly that the condition was stated as a well-recognized fact, and actually as the reason for the ironical question which follows it.

Further, while, if the tense of the Indicative be future, the conceivable case may be felt as stated more vividly than if the mood (referring to the same time) were Subjunctive, we cannot always, if we can ever, speak of a present or past Indicative condition as being especially "vivid." For example, when Pliny (*Ep.* vi. 20), in describing his own experiences during the great eruption of Vesuvius, quotes the exhortation of his uncle's Spanish friend, *si frater tuus,*

tuus avunculus vivit, vult esse vos salvos; si periit, superstites voluit, it is difficult to conceive of any possibility of putting the dilemma in any other form. It is neither a more nor a less vivid statement; it is absolutely colorless so far as any implication about the facts is concerned.

Again, suppose we examine the proposed category, "Indeterminate conditions: (a) Conditions in any time with nothing implied as to their fulfilment, expressed positively (vividly) in the Indicative." Now, in the first place, of course the examples quoted above can be fairly cited as a reasonable ground of objection to this classification as a whole. But, besides this, may it not be doubted whether it is consistent to speak of a condition with "nothing implied as to its fulfilment" as being expressed "positively"? How can we speak "positively" and yet convey no hint of the truth or falsity of our words? In referring to future time, to be sure, one may have a choice of moods, and thus express or imply a feeling on his own part of a greater or less degree of probability that the condition will be fulfilled. In cases, however, where present or past time is expressed in the assumption no such variation in the degree of probability can be expressed by any variation of mood.

Now it would be highly satisfactory if we could make such a classification as this:

- I. Probable conditions: Indicative mood.
- II. Possible conditions: Subjunctive mood, primary tenses.
- III. Impossible conditions: Subjunctive mood, secondary tenses.

But without multiplying objections, it is sufficient to say that (1) while a large proportion of Indicative conditions do imply probability, from the standpoint of the speaker, or of the person addressed, or of the world in general, that is not always the case; (2) sometimes primary tenses of the Subjunctive are used to imply non-fulfilment of a condition; and (3) secondary tenses of the Subjunctive do not always imply a supposition contrary to fact.

It seems, therefore, wiser to make a modal classification, with such subdivisions according to general signification as are warranted by the facts. The proposed classification is according to protases, which are the rational basis of such classification, and no attempt is made to include any abnormal types, but to give due recognition to all the regularly occurring types, as follows:

I. INDICATIVE CONDITIONS.

(a) Suppositions implying actual fulfilment. *Si hoc post hominum memoriam contigit nemini, vocis expectas contumeliam, cum sis gravissimo iudicio taciturnitatis oppressus?* Cic. in Cat. i. 16.

(b) Suppositions implying probable fulfilment. *Si damnatus eris, atque adeo cum damnatus eris (nam dubitatio damnationis, illis recuperatoribus, quae potest esse?) virgis te ad necem caede necesse erit.* Cic. in Verr. II. iii. 70.

(c) Suppositions implying possible fulfilment (in future time). *Si patriam prodere conabitur pater, silebitne filius?* Cic. de Off. iii. 90.

(d) Suppositions implying nothing as to fulfilment. *Si frater tuus, tuus avunculus vivit, vult esse vos salvos; si periit, superstites voluit.* Pliny, Ep. vi. 20, 10.

II. SUBJUNCTIVE CONDITIONS.

1. **Primary Tenses.** — (a) Suppositions implying actual or probable fulfilment (in general conditions). *Nam vita humana prope uti ferrum est: si exerceas, conteritur; si non exerceas, tamen robigo interficit.* Cato, *de Mor.*

(b) Suppositions implying possible fulfilment in future time. *Si, inquis, deus te interroget, . . . quid respondeas.* Cic. *Ac.* ii. 80.

(c) Suppositions implying non-fulfilment (comparatively rare). *Eos non curare opinor, quid agat humanum genus: Nam si curent, bene bonis sit, male malis, quod nunc abest.* Ennius, *Tel.*

2. **Secondary Tenses.** — (a) Suppositions implying customary fulfilment (past general conditions). *Accusatores si facultas incideret, poenis adfliciebantur.* Tac. *Ann.* vi. 30.

(b) Suppositions implying non-fulfilment. *Nam nisi Ilias illa exstisset idem tumulus, qui corpus eius contexerat, nomen etiam obruisset.* Cic. *pro Arch.* 24.

27. Types of Sentence Structure in Latin Prose Writers, by Professor Clarence Linton Meader, of the University of Michigan.

This paper is printed in the TRANSACTIONS.

Adjourned at 12.50 P.M.

FOURTH SESSION.

The Association met in the usual place at 3 P.M.

Professor Thomas Day Seymour, of Yale University, reported the following list of officers for the year 1905-1906, as proposed by the Nominating Committee:

President, Professor Elmer Truesdell Merrill, Trinity College.

Vice-Presidents, Professor Edward D. Perry, Columbia University.

Professor Francis W. Kelsey, University of Michigan.

Secretary and Treasurer, Professor Frank Gardner Moore, Dartmouth College.

Assistant Secretary, Professor William Kelly Prentice, Princeton University.

Executive Committee, The above-named officers, and

Professor Charles E. Bennett, Cornell University.

Professor Edward B. Clapp, University of California.

Professor Thomas Fitz-Hugh, University of Virginia.

Professor John C. Rolfe, University of Pennsylvania.

Professor Paul Shorey, University of Chicago.

The Nominating Committee also presented the name of Professor Herbert Weir Smyth for the vacancy in its membership created by the expiration of Professor William Gardner Hale's term.

The report of the Nominating Committee having been accepted and adopted, the President declared the officers elected.

The present membership of the Standing Committee to Nominate Officers is as follows :

To serve for *one* year, Professor T. D. Seymour, Chairman.

To serve for *two* years, Professor Samuel Hart.

To serve for *three* years, Professor M. W. Humphreys.

To serve for *four* years, Professor M. L. D'Ooge.

To serve for *five* years, Professor H. W. Smyth.

28. Geminatio in Terence, by Professor Eva Johnston, of the University of Missouri.

The term geminatio is adopted to denote the repetition of a word without change in form or meaning. Terence's use of geminatio corresponds to that of other writers in that he oftenest doubles vocatives, imperatives, interjections. He furnishes six examples of the geminatio of a vocative, four of them used in address, two in calling to some one. All of them are found in passages where intense feeling is shown.

There are five examples of the geminatio of an imperative; excitement is regularly back of this repetition.

Age age with interjectional force is found five times. Terence regularly puts the words into the mouth of some one who has decided to pursue a certain course of action against his better judgment. Five times we have *heus heus*. In three of the examples the word is repeated in calling to some one, in two when knocking at a door. *Au au* is used once and denotes distress on the part of the speaker.

In the geminatio of vocatives, imperatives, interjections, Terence's use stands close to that of Plautus, but it is to be noted that Plautus occasionally trebles such words, while Terence never does.

In one or two cases the repetition of a word indicates doubt and uncertainty on the part of the speaker, and occasionally rhetorical effect is gained by such repetition, but in most cases geminatio is found in passages in which deep emotion, such as joy, sorrow, or anger, is shown.

The paper was discussed by Professor Meader, of the University of Michigan.

On motion of Professor Merrill the following minute was adopted :

The American Philological Association desires to express its grateful appreciation of the hospitality extended to it during its session now drawing to a close. Its warmest thanks are extended to ex-President White, to President Schurman, and the other authorities of Cornell University, and to individual representatives thereof, for their exceptionally generous and thoughtful kindness; to Professor Elmer for arrangements that have left nothing undone that could be devised for the comfort and convenience of his fellow-members; and to the Town and Gown Club for courtesies that have added much to the enjoyment of the meeting. The Association will remember the present session among the most delightful that it has held.

29. Donatus's Version of the Terence *Didascaliae*, by Dr. John C. Watson, of Cornell University.

This paper is published in full in the TRANSACTIONS.

30. The Oxyrhynchus Epitome of Livy and Reinhold's Lost Chronicon, by Professor Henry A. Sanders, of the University of Michigan.

This paper also appears in the TRANSACTIONS.

Professor Hempl presented the report of the Joint Committee representing the National Educational Association, the American Philological Association, and the Modern Language Association of America.

Voted, that the Association sanction the alphabet proposed by the Joint Committee, and recommend its use to the makers of dictionaries; also that the report of the Committee be printed in the PROCEEDINGS.

31. The Meaning of Aeschylus, *Prometheus* 435, by Professor J. E. Harry, of the University of Cincinnati (read by title).

The interpretation that naturally suggests itself to the reader, is the one given by Wecklein : *στένουσιν ἄλγος οἰκτρὸν* = *στένουσιν ἄλγεινόν στόνον, στένουσιν ἄλγουςαι*. But *στένειν* is always used either absolutely or with a direct object. Cf. 397, 409 f., 432, while *στένω ἄλγος* in the sense of *στένω στόνον* has no parallel in Greek literature. But examples in the sense of *στένουσιν αὐτὸν τοῦ ἄλγους* can be cited from both Sophocles and Euripides : *Medea* 996 *μεταστένομαι δὲ σὸν ἄλγος*, *Soph. Phil.* 339 f. *οἶμαι μὲν ἀρκεῖν σοὶ γε καὶ τὰ σ', ὦ τάλας, | ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν*. Cf. Aesch. *Eum.* 58 f. *μεταστένειν πόνον* (the very substantive used so frequently throughout the *Prometheus* to designate the Titan's *ἄλγος οἰκτρὸν*) and Lucian, *Poseidon and Nereid* 1 *οἰκτιστα ὑπὸ τῆς μηρνιαῖς πεπονθυῖαν* with Aesch. *Prom.* 238 *πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν* (*πημοναῖσι*). For other examples of this use of *ἄλγος* cf. *Soph. Phil.* 734, *Ai.* 259, 1397, *El.* 1176, *Eur. Ion* 798, *Phoen.* 371. In Plato's *Laws* (727 C) we find a collateral form associated with *πόννοι* and *λύπαι* (*ἀλγηδόνες*). From the first sentence in the *Iliad* down to the passage in the *Frogs* (221), where Dionysus complains that he is getting sore from zealous rowing (*ἀλγεῖν ἀρχομαι τὸν ὄρον*), the physical signification of *ἄλγος* is never lost sight of. The actual bodily pain (*dolor*) is expressed by *ἄλγος* as well as the mental anguish (*maeror*) : *M* 305, *Eur. Med.* 486, *Androm.* 304. Cf. *Dem.* 54. 11.

The word *ἄλγος* is frequently combined with *συμφορά* and its synonyms; e.g. *Eur. Or.* 180 f. *ὑπὸ γὰρ ἄλγεων ὑπὸ τε συμφορᾶς | διοιχόμεθ(α), Androm.* 980 *ἤλγουν μὲν ἤλγουν, συμφορὰς δ' ἠνειχόμεν*. The word *ἄλγος* is a species of the genus *συμφορά* (cf. *Prom.* 974), and both, with their synonyms, are favorite objects of *στένω*. Cf. *Eur. Tro.* 578, *Phoen.* 378, *Hec.* 589, *Hel.* 463, *El.* 505, *H. F.* 1141; *Soph. El.* 140, 788 f.; Aesch. *Prom.* 98, *Pers.* 471, *Suppl.* 18, *Cho.* 931. The cog-

nate accusative and the absolute constructions are also frequent. If the dative had been employed in the Aeschylean passage, the meaning would have been unmistakable, but that would have produced hiatus. Cf. Eur. *Alc.* 199, 652. In *Hel.* 186 we find a dative of manner (*αλάγμασι στένουσα*). The ode under discussion begins with *στένω σε ούλομένης τύχας* (which is a constantly recurring thought in the song) and ends with *στένουσιν ἄλγος οἰκτρὸν*. Cf. Eur. *Alc.* 1038 f. Not only Prometheus, but the other characters constantly advert to the Titan's *ἀλγήματα*: 267, 268, 298, 302, 306, 326, 375, 397, 413, 471, 512, 525, 541. Cf. esp. 615 and 695 ff., and 934.

32. Notes on Plautus and Terence, by Professor Charles Knapp, of Columbia University (read by title).

Among the fifteen passages discussed were the following from the *Adelphoe* :

(1) 20, 21. Proof was offered that *sine superbia* must be interpreted of the predicate of its clause, not, as recent editors have held, of the subject.

(2) 137. It was argued that the phrase *si obsto* is not, as editors seem to think, transparent, but that we must supply with it *Aeschini factis* or the like. The spirit of the remark Demea was about to make can best be got by comparing 989 ff., especially 992 ff. The latter passage, too, was discussed; the author held that sense demands that *secundare*, "give a favorable turn to," "bring to a happy issue," not *obsecundare*, "support," "further" (so Mss), shall be read.

(3) 160, 161. It was argued that *at ita ut usquam fuit fide quisquam optuma* can be explained only as due to a fusion of (1) *at ita (leno sum = talis leno sum) ut ille fuit qui optuma fide fuit* and (2) *at optuma fide (leno sum) si usquam quisquam ita fuit*. Mode 1 is essentially affirmative, mode 2 is essentially negative in spirit. Other passages from Greek and Latin writers showing similar fusion of different syntactical elements were cited and discussed.

(4) 163-166. The author sought to determine the bearing of the *quom*-clause in 166. It cannot give the reason for *dabitur . . . hac*. Nor can it be easily or naturally associated with those words in adversative force. He proposed, therefore, to remove the period commonly set after *feceris*, 164, to set a dash there, and another after *hac*, 166; then the *quom*-clause can be joined directly with *ego meum . . . feceris*, 164, as causal in force, giving the reason for the threat contained in those words. In this view *nollem factum . . . iniuria hac* is an excited parenthetical commentary on *vostra haec*. Here, as so often elsewhere, emotional exaltation is attended by syntactical dislocation. All this throws important light on the text in 165, 166. The Mss text gives here a trochaic octonarius followed by an iambic octonarius. Bentley condemned the change of rhythm, and editors in general have followed him, emending in various ways in 165, 166 to make 166 also trochaic. The author held that all such alterations are futile. The Ms text, reinforced by the proposed punctuation, is extremely effective; it throws out into such sharp relief the vital part of the quoted words, *indignum iniuria hac*. The author thus arrived, quite independently, at the conclusions previously reached by Kauer; that scholar, in his revision of Dziatzko's annotated edition, had argued strongly for the retention of the Ms reading, though he gave no heed to the difficulty of interpreting the *quom*-clause if the ordinary punctuation is retained.

Ad. 202, 574-575, 770, were considered, besides passages in the *Eunuchus* and the *Andria*, and in various plays of Plautus.

33. Travel in Ancient Times as seen in Plautus and Terence, by Professor Charles Knapp (read by title).

The purpose of this paper is to gather together all the information supplied by the plays of Plautus and Terence concerning travel. Such an investigation has much interest; that it has value is a fact emphasized afresh to the author's mind by the following passage in Kroll's *Die Altertumswissenschaft im letzten Vierteljahrhundert* (1905): "Was uns gleichfalls noch immer fehlt, ist eine Geschichte des Reisens im Altertum (für die Kaiserzeit liegt da freilich die treffliche Behandlung in Friedländers Darstellungen aus der Sittengeschichte vor) und in Zusammenhang damit eine neue Arbeit über die Fuhrwerke der Alten . . ." (so Blümner, p. 370).

The plays give abundant evidence of the freest movement from place to place in the Greek world (most of the places mentioned in Plautus are parts of the Greek rather than of the Roman world; all those mentioned in Terence are Greek). We have here an interesting and instructive illustration of the well-known dependence of the Roman comic writers on Greek models.

Travel is undertaken regularly, it may be said, in connection with business; there are very few references to travel undertaken for the mere love of travelling, *animi causa*. Illustrations of travel for business, in the narrower sense of the term, are afforded by the long trading trips (lasting two or even three years) frequently mentioned. A good deal of travelling was done in connection with warfare; one realizes to what an extent the citizen soldiery of Athens, for example, became acquainted through wars with the outer world. Akin to such journeying is the travelling of persons who were *legati publice missi*. The amours of the *miles gloriosus* and others involve much travel, either on the part of these personages themselves or on that of their messengers and the *meretrices*. Another chapter can be written on the travels of persons stolen in childhood by runaway slaves or pirates; they often undergo remarkable experiences. Much travelling is done also by their kinsmen as they seek to find those lost years before.

The paper, in its final form, will contain remarks on the geography of the plays, on the costume worn by travellers, the baggage carried by them, etc.

34. When did Aristophanes die? by Dr. Roland G. Kent, of the University of Pennsylvania (read by title).

The year 385 seems to be agreed upon as the approximate date of A.'s death (so Croiset, *Hist. Litt. Gr.* III.² 531; Christ, *Gr. Litt.-Gesch.*² 292; Kaibel in Pauly-Wissowa, *Real-En.* II. 972). This is based on Hyp. iv, Ar. *Plut.*; *Anon. Vita Ar.* § 12; *Schol. ad Plat. Apol.* 19 C; *Suid. s.v.* 'Αραπός; and the fact that A. appears as a character in Plato's *Symposium*. It is certain that after the *Plutus* (388) A. composed only the *Cocalus* and the *Aeolosicon*, and that he gave them to his son Araros for presentation to commend him to the favor of the public. Now the ordinary interpretation of *Suidas* (*l.c.*) in regard to Araros διδάξας

τὸ πρῶτον Ὀλυμπιάδι πα' is *first presented a play of his own composition in Ol. 101* (so Christ, *l.c.*, Kaibel, *op. c.* II. 381), but it cannot mean more than *first presented a play in his own name in Ol. 101*, and hence refers to one of the above-named plays of A. They cannot therefore have appeared before the Lenaea of 375. Did they appear in A.'s lifetime? Naturally he would have desired to aid his son in their production; but there is another reason for thinking so. While both plays are of unquestioned authenticity, the *Aeolosicon* appeared in two versions (Novati *Life*; Athen. 372 A; *Schol. ad Hephaest.* I. p. 56 Gaisf.), the second of which is certainly by A. There is no authority for supposing that Araros made the revision; hence A. survived its first performance at the Lenaea of 375 or later, long enough to revise it.

As for A.'s appearance in the *Symposium*, it is not necessary to suppose that this implies that he was dead when the dialogue was composed (384 or later); the fantastic views which are there put into his mouth may be a retort for his satire upon the Platonic state in the *Eccl.* and for the mention of Plato as Aristylus (nickname of Aristocles, his real name) in the *Τελεμυσσῆς*.

A. died therefore not before 375. Presumably he lived not much longer. Even then he is only a trifle over seventy if his birth is placed in 445/4, or a little above eighty if it is placed in 455/4, as the writer believes that it should be. This paper has appeared in the *Classical Review*, XX (1906), pp. 153-155.

35. Note on the Standpoint for the Study of Religion in Homer, by Professor Arthur Fairbanks, of the University of Iowa (read by title).

The study of the different phases of social life in Homer is necessarily difficult for the student who recognizes that the Greek epic is the result of a long process of development, since not only metre and language but the picture of life as well must have been influenced by this process. At some points we can see that the account of religion would be subject to forces which would not affect so easily language or metre; e.g., the migration to Asia Minor must have interfered with religion more than with language, for religion is closely bound to locality. Yet it is untrue to the historic method for scholars to apply totally distinct methods to the two lines of study. It is commonly taught that the epic language was not spoken at any one place and time, although it includes no "manufactured" forms or grammatical usages; that it is so consistent that it is difficult to trace any evolution in assumed strata of the poems; that it came to be understood in many parts of Greece where it was difficult for those who spoke one dialect to understand those who spoke dialects not closely related. In other words, the language was distinctly "epic," created by the poets by assimilation from different sources. Are we not justified in assuming that the same principle holds true of the picture of social life? That the picture of religion, in like manner, does not reproduce the religion of any one place or one period, though it includes no absolutely new creation of the poet; that its consistency is due to the poet's unconscious art; that it came to be understood all over Greece, when the worship of one cult-centre would often be foreign to that of another cult-centre?

If this assumption be granted, the study of epic religion should follow the same lines as the study of epic language. It is necessary first to study the picture of

religion in the poems with all due regard to what we may learn from other sources as to different "strata." The results of this study cannot be directly used for the religion of one epoch or one place, any more than the results of such a study of epic language or metre. Secondly, we may ask what modifying influences must be assumed as acting on the bards. Evidently the account of the gods and of worship is cut loose from local religious centres and given such a universal form as will suit poetry sung in many places. Again, the deeper phases of religion are not suited to the banquet occasion with which this poetry is associated. Perhaps the "rationalistic" atmosphere of the epic, its disregard for magic, some forms of divination, etc., is due partly to the attitude toward this phase of religion among the "princes" who were entertained by the bard. Thirdly, we may be able to connect some parts of this picture of religion with data from other sources, before and after the epic, and thus give it its true place in the history of Greek religion.

36. Can Ancient and Modern Views of the Minor Sapphic and Other Logaoedic Forms be reconciled? by Dr. Herbert W. Magoun of Cambridge, Mass. (read by title).

The object of this paper was to show that the difference between ancient and modern ideas of the Minor Sapphic and other logaoedic forms is chiefly one of viewpoint. The rhythm actually used in the days of Horace may have been, and probably was, essentially the same as that now employed. The reasons for this supposition are as follows: First, all logaoedics were composed in $4/4$ time. The evidence on this point is conclusive. Second, all such measures contained rhythmical elements. This also can be abundantly proved. Third, the metrists confessedly omitted those elements. Fourth, pauses did occur within the lines, Schmidt *et al.* to the contrary notwithstanding. Native testimony on this point must outweigh modern conjecture. Fifth and last, the analyses that have come down to us are metrical, and therefore devoid of the rhythmical elements, which are necessary to complete the bars.

The Minor Sapphic has the structure (Latin, standard form): $\text{— } \cup \text{— } | \text{— } \wedge \cup \cup \text{— } | \cup \text{— } \overline{\wedge}$. Stripped of its rhythmical elements, this gives the scheme: $\text{— } \cup \text{— } | \text{— } \cup \cup \text{— } | \cup \text{— }$. Adding the possible alternate short syllable in the fourth place (Greek form) and the *syllaba anceps*, gives the result: $\text{— } \cup \text{— } \vee | \text{— } \cup \cup \text{— } | \cup \text{— } \vee$, which is exactly the analysis found in Hephaestion. The alternate short may occasion some trouble in the scheme; but it occasions none in practice, if the sense is properly observed. A balancing element—usually a pause—always occurs in the bar. Observing the apparent trochees, Schmidt evidently surmised that the time was $3/8$. He accordingly analyzed the line as (Greek): $\text{— } \cup | \text{— } \vee | \text{— } \cup \cup | \text{— } \cup | \text{— } \cup$, or (Latin): $\text{— } \cup | \text{— } > | \text{— } \dagger \infty | \text{— } \cup | \text{— } \cup$, ignoring the fact that the final syllable, at least in Latin, is generally long. Others, however, modified the Latin scheme and treated the last two syllables as, $\text{— } | \text{— } \wedge$, by syncopation.

Schmidt's (Latin) analysis and the above $4/4$ scheme have two things in common; namely, both recognize the fact that the third syllable is regularly longer than the fourth and that the fifth takes more time than the sixth and seventh. In the Greek the place of the caesura is not fixed, and the rhythmical elements

are used with much greater freedom, in the matter of position, than in Latin. The cyclic dactyl, so-called (Greek 3/8 scheme), has no justification.

The lack of agreement at the close, in the 3/8 and 4/4 analyses, seems to have been due to a desire on Schmidt's part for uniformity. A similar reason may be urged for the non-agreement, in some parts of the other forms, of the 3/8 and 4/4 analyses. The renderings actually used by Schmidt and other scholars were probably in 2/4 time, if not in 4/4. Correct 3/8 time is almost never used in practice. A 2/4 rendering results from the 3/8 schemes, because a slight deliberation is used in scanning, which amounts to the use of minute balancing pauses between the words and syllables. They are too brief to be noticed; for they are not over one-sixth of a second in length for ordinary speech. The 4/4 renderings and analyses will be found to satisfy all the essential requirements of both ancient and modern ideas on this subject.

The Latin forms are the more regular of the two, and they may be taken as the standard in consequence. Even these, however, show frequent irregularities. In the Greek, the rhythmical elements, including the caesuras, are constantly shifting their positions, and almost every line must be considered by itself. It was for this reason that the metricians confined themselves strictly to the conventional feet, which remained constant. In the Asclepiadean group, the forms with divided bars (see below) are Latin. The Greek may have preferred the other arrangement. The divided bars, indicated by the double lines (\parallel), correspond to modern musical usage. The analyses (Latin standard lines) are as follows:

1. Asclepiadean, Major $\parallel _ _ _ | _ \cup \cup \cup \wedge | _ \cup \cup \cup \wedge | _ \cup \cup \cup \cup | _ \overline{\wedge} \parallel$
2. Asclepiadean, Minor $\parallel _ _ _ | _ \cup \cup \cup \wedge | _ \cup \cup \cup \cup | _ \overline{\wedge} \parallel$
3. Glyconic $\parallel _ _ _ | _ \cup \cup \cup \cup | _ \overline{\wedge} \parallel$ (These final bars
4. Pherecratic $\parallel _ _ _ | _ \cup \cup \cup | _ \overline{\wedge} \parallel$ are often $_ \wedge \parallel$.)
5. Phalaecean $\parallel _ _ _ | _ \cup \cup \cup \wedge | _ \cup \cup \cup | _ \overline{\wedge} \parallel$
6. Priapean $\parallel _ _ _ | _ \cup \cup \cup \cup | _ \wedge _ _ _ | _ \cup \cup \cup | _ \overline{\wedge} \parallel$
7. Sapphic, Major $_ \cup \cup _ _ | _ \cup \cup \cup \wedge | _ \cup \cup \cup \cup | _ _ _ \parallel$
8. Sapphic, Minor $_ \cup \cup _ _ | _ \wedge \cup \cup _ _ | _ \cup _ _ \overline{\wedge}$
9. Aristophanic $\parallel _ _ _ | _ \cup \cup _ _$
10. Adonic $_ _ _ _ _$
11. Alcaics $_ _ \cup _ _ | _ \wedge _ \cup \cup | _ \cup _ _ \overline{\wedge}$
12. $_ _ \cup _ _ | _ \wedge _ \cup \cup | _ \cup _ _ \parallel$
13. $\parallel _ _ | _ \cup _ _ _ | _ \cup \cup _ _$
14. $_ \cup \cup \cup _ _ | _ \cup \cup _ _$
- Asclepiadean Group 1. $_ _ _ \cup | _ \cup \wedge _ \cup | _ \cup \wedge _ \cup | _ \cup \cup _ _ \wedge$
2. $_ _ _ \cup | _ \cup \wedge _ \cup | _ \cup \cup _ _ \wedge$
- without 3. $_ _ _ \cup | _ \cup \cup _ _ \wedge$
4. $_ _ _ \cup | _ \cup \cup _ _ \wedge$
5. $_ _ _ \cup | _ \cup \wedge \cup _ _ | _ \cup _ _ \wedge$
- Divided Bars 6. $_ _ _ \cup | _ \cup \cup \cup _ \wedge | _ _ _ \cup | _ \cup _ _ \wedge$

A few changes may be necessary in minor details. For example, there are reasons for thinking that the Asclepiadean group, in Latin, always ended either as $_ \cup \cup \cup | _ \cup _ \wedge \parallel$ or as $_ \cup \cup \cup | _ _ \overline{\wedge} \parallel$.

Recent attempts to avoid the cyclic dactyl have been made by dividing the choriambus (— ∪ | ∪ —); but the remedy is worse than the disease. The fundamental error in the time is retained, and the scansion is made more mechanical than before. A simpler method would have been the use of a true dactyl in 3/8 time (— ∪ or ♩). There is no harmony, however, between a 3/8 (quick waltz) rhythm and logaoedics. See the paper on Time Relations above, p. xxxiii f.

While the 4/4 analyses will not scan, they differ but slightly from renderings already in use. The best way to follow them is to keep the prose accents of the words and observe the sense of the lines; in other words, to read naturally, as in English. The stress ictus should be abandoned. The use of stressed tones following the division lines of the bars in music, does not appear to have antedated the sixteenth century A.D. It did not become the fixed practice till the eighteenth. To attempt to carry it back to classical times, in the light of these facts, is futile.

Finally, it should be noted that the dipodies of the drama, in both Latin and Greek, are to be explained by a 4/4 structure, which admitted logaoedic lines wherever necessary.

Adjourned at 4.45 P.M.

The next meeting of the Association will be held in conjunction with the Archaeological Institute of America in December, 1906, at the George Washington University, Washington, D.C.

PHILOLOGICAL ASSOCIATION OF THE PACIFIC COAST.

The Seventh Annual Meeting was held at the Mark Hopkins Institute of Art in San Francisco on December 27, 28, and 29, 1906.

FIRST SESSION.

The meeting was called to order on Wednesday at 2 P.M., by the first Vice-President, Professor E. B. Clapp, in the absence of President J. Goebel.

Professor Leon J. Richardson then presented his report as Treasurer for the year 1904-1905 :

RECEIPTS.

Balance on hand, Jan. 3, 1905	\$57.33
Annual dues and Initiation fees	166.10
	<u>\$223.43</u>

EXPENDITURES.

Sent to Professor Moore, July 5, 1905	\$169.13
Stamps, stationery	14.30
Printing	21.25
Clerk hire	3.00
Loose leaf ledger	2.60
Express55
Typewriting	2.00
Miscellaneous	1.90
Total	<u>\$214.73</u>
Balance on hand, Dec. 27, 1905	8.70
	<u>\$223.43</u>

The Chair appointed the following committees :

Nomination of Officers : Professors Matzke, Senger, and Murray.

To Audit Accounts : Professors Merrill and Price.

Time and Place of Next Meeting : Professors Nutting, Johnston, and Noyes.

The reading and discussion of papers was then begun.

1. Notes on the Pseudo-Vergilian *Ciris*, by Dr. I. M. Linforth, of the University of California.

This paper is to be published in full in the *American Journal of Philology*.

2. A Neglected Factor in the Question of the *Mise en Scène* of the French Classic Tragedies of the Sixteenth Century, by Professor C. Searles, of the Leland Stanford Jr. University.

Were the tragedies of the sixteenth century intended by their authors to be staged, or merely read after the fashion of the tragedies attributed to Seneca, is an old question lately revived by MM. Lanson and Rigal in the *Revue d'Histoire Littéraire*, 1903 and 1904.

Lanson was able to add materially to the list of representations of classic tragedies known to have been given during the sixteenth century and concludes that we are scarcely justified in believing that these plays were written merely to be read (*Rev. d'Hist. Litt.* 1903, p. 191). Thereupon Rigal examines these plays again to discover how many were really stageable with the resources which the sixteenth century dramatists had at their command. He believes that the poets could have had no real conception of the *mise en scène* of their tragedies (*ib.* 1904, p. 226).

In view of the very intimate literary relations between France and Italy we should naturally look in that direction for some light on this question, and we actually find there a system of *mise en scène* which answers many of Rigal's objections. D'Ancona (*Origini del Teatro Italiano*, vol. II) shows that the stage setting of the plays given so frequently at the chief Italian courts throughout the whole of the sixteenth century was a combination of the simple stage of the popular Latin Comedy and elaborate decorations and machinery of the Sacre Rappresentazioni; *i.e.*, a street serving as the undefined place of the later classic French tragedy, with tombs, caves, and houses (sometimes to the number of five or six) in the background, from which the actors emerge or into which they enter, thus serving to localize the action when necessary. This custom of the Italians must have been entirely familiar to the French poets. It meets many of the objections of Rigal, and by accepting the convention of the action not *in* compartments or houses but *before* the same, the management of the chorus, the most disturbing factor of all, becomes at least feasible.

It is not claimed that many of these tragedies were thus presented, — although the expression of Saint-Marthe regarding the presentation of *Cléopâtre* at the court is suggestive, — but it is believed in view of the great numbers of Italian artists, scholars, and actors as well as the Italian queen present at court, we are quite justified in believing that these poets with the possible exception of Garnier did have a fairly definite *mise en scène* in their mind — an ideal at least, though one probably but seldom realized.

Discussion by Professors Murray, Prescott, and Matzke.

3. Some Phases of the Relation of Thought to Verse in Plautus, by Professor H. W. Prescott, of the University of California.

The paper was an effort to discover (1) the extent to which Plautus allows himself the separation, by the verse, of the attributive adjective from its substantive; (2) the causes, if there were any, of such separation; (3) the relation of

Plautus in this respect to earlier Latin verse, and to the Greek verse of the New Comedy.

Discussion by Professors Clapp, Murray, Merrill, and Richardson.

4. Aftermath Notes on the Unique Havelok Manuscript, by Professor E. K. Putnam, of the Leland Stanford Jr. University.

A transcription and collation of the Havelok manuscript (Laud. Misc. 108) in preparation for a new edition.

5. *C.I.L.* XIV, 309, by Professor C. Price, of the University of California.

Without the facsimile that belongs with this paper much that is pertinent must be omitted. From a study of the palaeography the writer maintained that ll. 1-5, 7-9, 13 and 21 were written before the other lines of the inscription, when Chius had held the offices mentioned in ll. 2-9, and his legal wife, Cornelia Ampliata, was living. Afterwards he was elected to the offices mentioned in ll. 9 and 10, and these together with ll. 14-20 were added. The third hand appears in the words *bis* (l. 6) and *libertae* (l. 15), the former taking the place of a clause defining *curator* and the latter replacing a longer word, perhaps *concubinae*, necessary to preserve the symmetrical arrangement upon the stone; cf. *C.I.L.* XIV, 3727, 3777 and Orelli, 4093. Cornelia Phengis, upon the death of Cornelia Ampliata, was received into the home and her civil status changed. This theory is supported by a genealogical table of the persons named in the inscription.

The paper briefly discussed the Latinity of the inscription touching upon *Ostis* (l. 7); upon *collegi* (l. 8) in the masculine gender, as shown by *iunctus* (l. 10); upon *magistro* (l. 10) for *magister*; the writer of the second hand, having failed to look back to the beginning of the inscription, used the customary case — dative; upon *ad Marte* (l. 10; cf. *apud Iovem Statorem*, Orelli, 2155); and upon other minor points.

In dating the inscription from its palaeography, only such inscriptions were used as came from the same geographical division of Italy, viz. Latium. They are found in Hübner's *Exempla Scripturae Epigraphicae*, Nos. 303, 477, 1021, 527, 471, and 526, the dates of which are respectively 172, 181, 192, 193, 198, and 200 A.D. Inasmuch as the later inscriptions are more like the Calpurnius Chius inscriptions, we are led to believe that the inscription was set up about 200 A.D.

Since there were several colleges of Silvanus at Ostia, some defining terms were necessary. In the first place, *maius* serves to distinguish this college from its smaller contemporaries; secondly, *quod est Hilarionis*, 'that is Hilario's' is added, Hilario probably being a public-spirited freedman of wealth who upon being chosen *sevir Augustalis*, showed his gratitude, as was customary, by a public benefaction. In this case a shrine or temple to Silvanus Augustus was erected, to which his name was attached; see Orelli, 2414 and 4938. This theory is supported by an inscription (Wilmanns, 1742) which was set up in honor of T. Flavius Hilario, who in the 17th *lustrum* was *magister quinquennialium collegi*

fabrum (carpenters). The worship of Silvanus was held especially sacred by the carpenters, Silvanus being sometimes called *dendrophorus*, 'the carpenter.' In the Calpurnius Chius inscription we see that Hilario was very closely associated with the worship of Silvanus. In this respect the inscriptions support each other, and lead to the belief that they both refer to the same Hilario.

Furthermore, the date of the Flavius Hilario inscription corroborates this hypothesis. These *lustra* belonged to the new series of *lustra* instituted by Domitian in 86 A.D. and occurred at intervals of four years (see Suet. *Dom.* 4; Censorinus, 18; Statius, *S.* iv, 2, 60 ff.; and Pliny, *N.H.* ii, 47). Accordingly Flavius Hilario held office from 146 to 178 A.D. and had not passed away when the inscription was set up by his wife and daughter. It is reasonable to suppose that he lived to the close of the second century A.D., which confirms the belief that the Calpurnius Chius inscription referring to Hilario was erected at that time.

The third defining clause is *iunctus sacomari* (for *sarcomario*), 'hard by the public scales,' misread and so misunderstood by both Mommsen and Dessau, who read *functus* (*C.I.L.* XIV, 309 and XIV, 51). For this use of *iunctus*, cf. Wilmanns, 1724; and for like expressions see Orelli, 2389 and 2417. For the use of *collegius* as masculine see Orelli, 2413, 4101, 4123, 4978, and 7186. To the paper a genealogical table was added.

Discussion by Professor Richardson.

Report of the Auditing Committee adopted. Adjourned at 5 P.M.

SECOND SESSION.

The meeting was called to order on Thursday, December 28, at 9.30 A.M. The reading of papers was continued.

6. Old Problems in Horace (*continued*), by Professor J. E. Church, Jr., of the Nevada State University.

On Horace, *Carmina*, i, 3, 1-8.

In his interpretation of this passage, *PAPA*. XXXIV (1903), xxii, in which he suggests the insertion of *ut* after *Vergilium*, the late Professor Earle raises two objections to the generally accepted theory that this passage is a benediction and a prayer upon which the former is conditioned, on the ground that if this interpretation be the correct one, there is no reason why the first stanza should have been the first and the second the second, — "indeed, it would be a great improvement if the two stanzas were to change places," — nor is it to be supposed that Horace wrote arrant nonsense here.

We should raise no question against the first objection if these stanzas were the product of the English mind and language. But several examples of Roman benedictions followed by prayers strikingly similar in arrangement and language to the above stanzas cast much doubt upon the tenability of the position taken. These examples, moreover, occur in formal inscriptions as well as in literature. Such are Bücheler, *Carm. Lat. Epigr.*:

197 Ita levis incumbat terra defuncto tibi . . .
rogo ne sepulcri umbras violare audeas ;

- 194 Ita candidatus quod petit fiat tuus
 . . . opus hoc praeteri;
 195 Ita candidatus fiat honoratus tuus
 et ita gratum edat munus tuus munerarius
 et tu (sis) felix, scriptor, si hic non scripseri[s];

and *CIL.* VIII, 1070 Ita tibi contingat quod vis, ut hoc sacrum non violes.

The benediction in every case precedes the prayer. The introductory *ita* is equivalent not to *hoc modo*, as Professor Bennett has suggested in his note on the ode in question, but to *hac condicione*, as is shown not only by the general sense of Büch. 197 and *CIL.* VIII, 1070, but also by the imperative in Büch. 194 and by the conditional clause in Büch. 195. Moreover *ita* and not *sic* is apparently the original particle, the choice of *sic* in Horace, Ovid, Tibullus, quoted below, and in Büch. 215, 3, having been evidently constrained by the metre while *ita* was chosen without visible constraint in the prose inscription *CIL.* VIII, 1070, and in Büch. 194 and 195 was employed in evident preference to *sic*, in spite of the simpler form of the iambic senarius available.

In further defence of this theory, can be cited Büch. 196, 1467, Tibullus i. 4, 1-3, and others.

It is conceded, on the other hand, that the reverse order is also employed, as in Büch. 1458, 1466, Ovid, *Amor.* i. 13, 3-4, and Tibullus ii. 5, 121-2; iv. 4, 19-20. The order of the first was determined by the thought expressed, that of the others possibly by the extreme shortness of the prayer which, artistically considered, could not fittingly follow so long a benediction.

The curse, where this stronger means of defence is employed, does not appear to precede the prayer. In fact, the distinctive prayer rarely occurs, the curse appearing in the conditional form, as in Wilmanns' *Exempla* 271, quisquis huic sepulchro nocere conatus fuerit manes eius (eIvs) eum exagitent. An example of a prayer followed by a curse similar to the above may be found in Henzen, 6977.

The second objection may be dismissed as being over-critical. The use of personification found in all literature is but fully applied here, as in Vergil's *Aeneid*, i. 168, Hic fessas non vincula navis | ulla tenent. The ship is addressed as human with human characteristics. The ship loves not the storms more than does the sailor, and is "wearied" as much as he. Therefore, if the ship will guard its precious burden, may the buffeting of the storms be taken away and favoring winds direct its course. The only crux which a critical rather than a poetic mind would see is that the ship needs no such inducement, for the passenger's welfare and its own are identical. But this is really no crux; the prayer is the natural expression of a solicitous heart. When critics find ought to assail in Tennyson's prayer to the ship which bears the ashes of his friend (*In Memor. Canto XVII*),—

my prayer
 Was as the whisper of an air
 To breathe thee over lonely seas.
 * * * * *
 Come quick, thou bringest all I love.
 * * * * *
 So may whatever tempest mars
 Mid-ocean, spare thee, sacred bark,

then may first be cast a stone at one of the most tender and imaginative passages in Horace.

Discussion by Professors Fairclough, Clapp, Schilling, Murray, Foster, and Richardson.

7. On Correption in Hiatus (*concluded*), by Professor E. B. Clapp, of the University of California.

The study of this subject leads to the following conclusions : 1. The practice of the poets as regards correption is influenced somewhat, though not so much as we should expect, by vocabulary and style. The very frequent *occurrence* of a given vowel or diphthong at the end of words is not always accompanied by a corresponding frequency of correption. Conscious or unconscious choice must have played its part. 2. As regards the origin of the usage, the consonantization theory of Hartel and Grulich offers too exact and satisfactory an explanation of many of the phenomena to be wholly rejected. 3. If correption in hiatus began with the "short" diphthongs *ai*, *ei*, *oi*, in accordance with this theory, its origin must go back to forms of poetry older than our Homer, since in the earliest as well as the latest portions of the *Iliad* and *Odyssey* we find a tolerably settled and stereotyped practice, and the curtailment of quantity is by no means confined to the diphthongs mentioned. 4. Whatever tendency exists in the later poets toward extending correption beyond the Homeric limits (as to a slight extent in Hesiod, Simonides, Manetho) must be regarded as poetic experiment, in a direction which did not win general approval. 5. The *general* tendency in the later poets, in this as in so many other features of metrical usage, lies in the direction of the limitation of the poet's freedom, and the setting up of fixed and conventional standards.

This paper is printed in full in *Classical Philology*, Vol. I, pp. 239-252.

Discussion by Professors Murray, Bradley, and Richardson.

8. The Helen Episode in Vergil's *Aeneid* (ii. 559-621), by Professor H. R. Fairclough, of the Leland Stanford Jr. University.

The writer maintains that ll. 567-588 are genuine. Thilo's objections are first examined and answered. Heinze (*Virgils epische Technik*, p. 45 ff.) adds other arguments in condemnation of the passage. The words *scilicet haec Spartam incolumis*, etc., if genuine would furnish the only soliloquy in the narrative of the 2d and 3d books. "Wie unnatürlich und frostig!" But the soliloquy will appeal to most readers as unusually impressive, and from the artistic standpoint seems to be modelled with great care. Thus Wagner comments on the beautiful balance between the three questions in the simple future, *aspiciet*, *ibit*, and *videbit*, and the three in the future-perfect, *occiderit*, *arserit*, and *sudarit*.

Servius had noted that l. 601

Non tibi Tyndaridis facies invisa Lacaenae

refers to the expunged passage in which Helen is introduced, but what, asks Heinze, are we to say about *culpatusve Paris* (602), of whom there is no mention

in the preceding lines ? But *culpatusve Paris* is only a corollary to the previous words about Helen. If she can arouse such anger, so also surely can her guilty paramour. The two have the force of a plural. It is no human agents you must accuse. It is the gods themselves who are responsible for Troy's downfall.

Heinze's idea that ll. 601-602 would be natural enough apart from a previous passage involving Helen or Paris, is quite alien to the directness of Vergilian narrative, though it may be paralleled in Greek tragedy, especially in lyrical passages. Heinze himself has seen that Vergil probably had in mind here the famous passage in the *Iliad* (Γ 164) :

οὐ τί μοι αἰτή ἐσσι, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν.

Here we have the directness of Epic style. The words are addressed by Priam to Helen. So, too, all is simple and direct in Vergil, if, as we believe, Helen is present in the scene, but how different, if, as Heinze holds, Venus mentions her merely as the ultimate cause of Troy's downfall !

Further, Heinze enlarges on the ancient criticism : *turpe est viro forti contra feminam irasci*. The mere *irasci*, he says, would not dishonor Aeneas, but Vergil would never have allowed his pious hero to conceive the thought of killing a defenceless woman, especially if she had sought refuge at the altar. How would this, he asks, befitt one who has just narrated with horror the story of an altar-desecration ? But let us remember that the thought is never carried into action, and that the hero himself has anticipated criticism (ll. 583 ff.). That Helen is a *nefas* (585), an unholy thing, is (at least at such a time) a sufficient defence against the charge of impiety. Heinze's whole argument is an elaborate example of special pleading.

An Homeric situation in many ways similar to this Helen episode is one to which sufficient weight has never been given. Henry calls attention to the resemblance, but has not developed the parallelism. See *Odyssey* Γ 1-55. Here, as in Vergil, the hero meditates the slaying of women, but does not carry his thought into action. Here, too, the hero soliloquizes, and here, too, a *dea ex machina* appears on the scene. In Homer, Athene reminds Odysseus of his home, his wife, and child, and in Vergil Venus reminds Aeneas of his father, his wife, and son, though even closer is the parallel in 562 :

subiit deserta Creusa,
Et direpta domus et parvi casus Iuli.

And still further, as Athene chides Odysseus for his lack of confidence in divine aid, and assures him of her protection to the last ; so in Vergil, Venus *confessa deam*, 'manifesting the goddess,' reproves her son, first for his frenzy — *quid furis* (595) ? — but secondly for forgetting her — *quonam nostri tibi cura recessit* ? — and the Homeric parallel is sufficient to determine the exact meaning of this rebuke, which does not mean that Venus is wounded in her feelings because Aeneas has thought of attacking Helen, or because she has a special interest in Anchises, but because (as Conington puts it) "Aeneas by losing self-command showed that he had lost confidence in his mother and sense of his relation to her." Lastly, the goddess assures Aeneas of her unfailing support (l. 620).

The parallel is fairly complete, and the conclusion seems irresistible that as

this Homeric scene must have been in the mind of him who composed ll. 567-588, as well as of the author of the succeeding lines, the whole of the passage involved, the doubtful and undoubted lines alike, must be the work of one and the same poet, viz. Vergil himself.

From the account of Vergil given by Suetonius we may draw many important inferences. In the first place, a work of such magnitude as the *Aeneid*, involving the use of a great variety of legendary and historical material, must, if composed bit by bit (*particulatim*), and in irregular order, have been subject to numerous imperfections and inconsistencies until the work of revision was complete. Hence the inconsistency noted by Servius.

In the second place, parts at least of the *Aeneid* must have been more or less known before the edition of Varius and Tucca appeared.

In the third place, it was the poet's practice to discuss his doubts and difficulties with others, and doubtless the two to whom he turned most frequently were his two greatest literary friends, Varius and Tucca. These therefore were familiar with the poet's sentiments and conceptions, and though the emperor's commands prevented them from destroying the *Aeneid*, according to Vergil's express entreaty, yet they were in a position to see that, as far as possible, the poet's wishes should be carried out. Vergil had probably expressed his dissatisfaction with the Helen episode, and his executors decided to omit it. Inasmuch as the emperor's instructions prevented them from making additions, they were compelled to leave the context in an imperfect state. But the passage was already known to others, and was possibly published later by some one who regretted its omission. Indeed, the very fact of its omission from the first complete edition would bring it into notice.

In lieu of the substitute passage which we may well believe Vergil intended to compose, we are justified in retaining in our texts the one which Servius has preserved, believing that though its author was dissatisfied with it, as indeed he was with the *Aeneid* as a whole, yet it is the work of Vergil himself, and that the second book suffers vastly more from its omission than from its insertion.

The paper appears in full in *Classical Philology*, Vol. I, pp. 221-230.
Discussion by Professors Johnston, Senger, and Murray.

9. The Yokuts Indian Language of California, by Dr. A. L. Kroeber, of the University of California.

The Yokuts language is notable among American languages for the small number of its affixes and elements used in composition, and its consequent simplicity of structure as regards word-building by synthesis. It totally lacks pronominal incorporation, which is regarded as one of the most important characteristics of American languages in general. Its pronoun, which approximates in function the pronoun of the modern analytical Indo-European languages, is very systematically regular and apparently shows a strong influence of an analogizing tendency. A notable feature of the languages is a complicated system of vocalic changes in the stems of words. These changes appear to be occasioned by suffixes, but are generally not determined by the vocalic content of the suffix. Any particular vowel change is primarily dependent upon the grammatical idea

to be expressed. Stems of different parts of speech alter their vowels differently under the stimulation of phonetically similar suffixes. Two suffixes of identical form but diverse morphological function produce different vowel mutations in the same stem. This system of vowel mutations is therefore conditioned psychologically rather than physiologically. It is due more to grammatical consciousness than to purely phonetic tendencies.

Discussion by Professors Schilling and Senger.

10. A Criticism of Texts offered for the Reading of Advanced German in our Colleges and Universities, by Professor J. H. Senger, of the University of California.

As the study of the languages of the Greek and Roman peoples has for its final object the realization of the spirit of those who used them, the same object is justly claimed for the study of the German language in the upper divisions of our colleges and universities. The spirit of a people is most sensibly realized by its art, and of all arts most lastingly by its literature, inasmuch as literature is a presentation of the beautiful. With this in mind the paper considers works of modern authors offered for advanced reading, especially those of Freytag, Keller, Scheffel, and Sudermann.

Of his two great novels, an abridged edition of *Soll und Haben* will hardly present Freytag's theme, *i.e.* the German people at work, so that the American student will be lastingly impressed by it; German commerce portrayed in it has an aspect of *Gemütlichkeit* quite unintelligible at the present time. More impressive might be *Die verlorene Handschrift*, although the work loses considerably in its abridged form.

The contents of Gottfried Keller's *Romeo und Julie auf dem Lande* may be quoted in Keller's own words: "A young man and a young woman, the children of two very poor, ruined families, who were irreconcilable enemies, committed suicide by drowning themselves after having participated with evident enjoyment in the kermess festival of the previous day." One of the characteristic traits of Keller's prose writings is his irony, a quality which especially on account of its peculiar subtlety is certain to make a wrong impression on the youthful reader.

This applies likewise to Scheffel's writings. While fully appreciating the many excellent points of *Ekkehard*, the ironical tone prevailing in all Scheffel's writings can hardly be called characteristic of the German mind, whose salient trait is seriousness.

More dangerous still must be called the influence of Sudermann. In both his novels, *Der Katzensteg* as well as *Frau Sorge*, the themes ignore the justice of ordinary common-sense morals.

In claiming for the study of German a place similar to that of the classics we shall never lose sight of Goethe's saying: *Das Klassische ist das Gesunde*. We shall do our best to contribute to the undisturbed development of a sound taste in matters of art by conscientiously and rigorously eliminating from serious consideration by the scholar anything which is not saturated with beauty, by which we mean that which always has been, is, and will be good and true.

By this method we shall not fail to obtain the best result of the study by rous-

ing in our students that lasting enthusiasm which is based upon a sympathetic appreciation of the great achievements of the entire German nation in science and art, and in their choice fruit, humanity.

Discussion by Professors Clapp, Matzke, Putnam, and Schilling.
Adjourned at 12.35 P.M.

THIRD SESSION.

The meeting was called to order at 2.35 P.M. Following upon the report of the Committee on Nominations, the Association elected its officers for the year 1905-1906 :

President, E. B. Clapp, University of California.

Vice-Presidents, H. R. Fairclough, Leland Stanford Jr. University.

H. K. Schilling, University of California.

Secretary and Treasurer, Leon J. Richardson, University of California.

Executive Committee, The above-named officers, and

A. F. Lange, University of California.

J. E. Matzke, Leland Stanford Jr. University.

H. C. Nutting, University of California.

O. M. Johnston, Leland Stanford Jr. University.

The presentation of papers was resumed.

11. The Composition of the Old French *Roman de Galeran*, by Professor J. E. Matzke, of the Leland Stanford Jr. University.

The paper tested Foerster's belief that the *Roman de Galeran* owes its variations from the *Lai du Fraisne* of Marie de France, its central source, to influences of Gautier d'Arras' poem *Ille et Galeron*. A detailed comparison of the two poems fails to confirm this theory. Proof was then presented that the author of the *Roman de Galeran* knew the *Roman de l'Escoufle*, and that this story in the main is responsible for the alterations of the *Fraisne* plot which he introduced.

Discussion by Professors Clapp and Johnston.

12. The *lunula* worn on the Roman Shoe, by Dr. C. J. O'Connor, of the University of California.

Recent authorities fail to find on statues any example of the *luna* or *lunula*, which Romans who had held patrician magistracies wore on their shoes as a mark of rank. The example figured in Rich, *Dict. Ant.* under *lunula*, came originally from Casalius, *De urbis ac Romani imperii splendore*, p. 258. In the latter place the illustration is not taken from a statue, but is an ideal restoration. This conception of the form and position of the *lunula* is probably derived from a bronze lamp — or one like it — figured in Baumeister, *Denk.* I, p. 575, fig. 619. The two crescents on the lamp are either handles or amulets. The only passages

— so far as the writer can find — referring to this kind of *lunula*, and written by men who had first-hand information, are Statius, *Silvae*, v, 2, 28; Martial, i, 49, 31 and ii, 29, 7; Juvenal, 7, 192 (and Scholiast on same); Plutarch, *Quaestiones Romanae*, 76; Philostratus, *Vitae Sophistarum* (or *Vita Herodis Attici*), ii, 1, 8 (555). These afford no information as to what part of the shoe the *lunula* was worn on, and about its form they tell us merely that it was moon-shaped. The attempts to describe it as having the form of the letter C and to explain its origin are mere conjectures, and do not antedate the sixth century. The words *luna*, *lunula*, *lunatus*, could be applied to a button-shaped ornament such as is represented on the instep of a shoe in the British Museum, and which is figured in Harper's *Class. Dict. calceus*, p. 252. They can also be applied to a heart-shaped or tongue-shaped ornament which serves to join the straps of a sandal to the sole. Examples of this are given in Becker, *Gallus*, III, p. 230, Eng. ed. p. 425, figs. a and b; Weiss, *Kostümkunde*, I, p. 440, fig. 314 h; Hope, *Costume of the Ancients*, II, plates 256, 269, 288. This object may have been called also *lingula*. *lunatus* was applied by Latin poets to the shields of the Amazons, although these in works of art were seldom simple crescents; sometimes they were nearly heart-shaped. The *lunula* worn on the shoe was probably an amulet as were those put about the necks of children and horses, and those which formed a part of military standards. *lunula* may have been a general term for amulets of various forms. *Bulla*, a specific term for one form of amulet, was used of objects of different forms. The *bullula* sometimes had the form of a heart, or at any rate had a heart represented on it (Macrobius, *Sat.* i, 6, 17). The writer has found, so far, no clear cases of heart-shaped charms in the books and collections to which he has had access, although in the strings of amulets, *crepundia*, are cones and acorns and objects which approach this form, as in the atlas to Müller's *Handbuch*, VI, taf. 7 f. n. 14 c. It seems from the information at hand that the wearing of the *lunula* was in part a passing fad of those who dressed elegantly, in part an attempt to mark class distinction by arbitrary means, confined to a brief period at the end of the first century A.D., with sporadic cases somewhat later. It appears, too, that the *lunula* was not restricted to one particular style of shoe, and that it was not an important nor strictly observed distinction, and could be easily usurped.

Discussion by Professors Ferguson and Badè.

13. Epigraphical Notes, by Professor W. S. Ferguson, of the University of California.

I. Γραμματεὺς κατὰ πρυτανείαν replaced γραμματεὺς τῆς βουλῆς as the title of the chief secretary at Athens because in the early fourth century B.C. this officer ceased to be a senator. Γραμματεὺς τῶν πρυτανῶν was never used to designate the secretary, because he was at no time a member of the prytany. Γραμματεὺς κατὰ πρυτανείαν calls attention to the fact that, in the fourth century and later, the secretary was an outsider attached, not to the senate as a whole, but to each of the prytanies, as these in turn took charge of the senate's business. κατὰ πρυτανείαν means not "one each prytany," as is most natural (hence καλούμενον in Arist. *Pol. Ath.* 54, 3), but "during each and every prytany" — a use paralleled in Professor Dittenberger's *Orientis Graeci Inscriptiones Selectae*, II, 480, where

ἵνα τιθῇται (εἰκόνας) κατ' ἐκκλησίαν ἐν τῷ θεάτρῳ ἐπὶ τῶν βάσεων is translated into Latin *ita ut omni ecclesia supra bases ponerentur*.

II. Ἵπὲρ βασιλέως Εὐμένου Φιλαδέλφου θεοῦ καὶ εὐεργέτου Δημήτριος Ποσειδωνίου, Dittenberger *op. cit.* II, 302.

Three things are noteworthy in this inscription. 1. If set up in 172 B.C., as Professor Dittenberger assumes, Queen Stratonike should have been included. 2. Philadelphos is the crown name of Attalos II, not of Eumenes II. 3. Ἵπὲρ is invariably used to connect a dedication with a living person, while θεοῦ in an Attalid inscription invariably means that the ruler to whose name it is attached is already dead.

The explanation demanded is that the dedication was made in 172 B.C., shortly after the false report of Eumenes's death had been corrected, but before Attalos, who had seized the crown and married the widow, had relinquished his control of the kingdom. At that time Eumenes, though alive, was officially a god still, and it seems that Attalos had applied to him, upon his apotheosis, the title which he assumed himself as his crown name — "loving his brother."

III. The difficulty found by M. Dürrbach (*Bull. de Cor. Hell.* XXIX (1905) p. 190) in the date assigned by me (*Cornell Studies*, X (1899), p. 60) to the archon Tychandros (172/1 B.C.) is imaginary; for the failure of the Athenians to ask the permission of the Delians to dedicate statues in their sacred precinct does not warrant the presumption that the island was already under Attic control (167 B.C. ff.). In a contemporary document Eumenes of Pergamon binds himself to erect a slab at Delos with a similar disregard of the natives (Dittenberger, *op. cit.* I, p. 437), and in general it was esteemed a privilege for cities to get statues to erect in their public places (*ibid.* II, 763).

Part II of this paper appears in *Classical Philology*, Vol. I, pp. 231-234.

Discussion by Professors Matzke, Clapp, and Fairclough.

14. The Latin Indirect Object governed by Verbs signifying "favor, help, injure, please, displease, trust, distrust, command, obey, serve, resist, indulge, spare, pardon, envy, threaten, believe, and persuade," by Mr. H. B. Dewing of the Berkeley High School.

I. The question at issue : why was the dative used with these verbs ?

II. The methods of attack.

(a) Study of the original meaning of the dative case.

(b) Study of the actual meanings of the verbs.

The last possibility considered, because the evidence is more tangible, namely, the actual uses of the verbs in Latin.

III. The three classes of verbs included :

(a) Verbs originally intransitive ; of which the following typical cases were considered : *servio*, *irascor*, and *placeo*.

(b) Agglutinate verbs : the cases discussed were *morigeror*, *opitulator*, and *maledico*.

(c) Verbs originally transitive : the cases discussed were *ignosco*, *suadeo*, *credo*, and *impero*.

IV. Conclusion.

With many of these verbs, and possibly with all, the dative object was required by the exact meaning of the verbs as used by the Romans in historical times. Just how much influence the matter of inheritance had remains to be determined.

Discussion by Professors Bradley, Noyes, Fairclough, and Nutting.

15. Sources of the *Lay of the Two Lovers*, by Professor O. M. Johnston, of the Leland Stanford Jr. University.

This lay is derived from three different legends.

The death of the king's wife and his peculiar attachment to his daughter constitute the principal *motifs* of the well-known legend of the father who, after the death of his wife, desires to marry his own daughter.

The task imposed on the suitor in the second part of the lay is derived from the legend of the father who consents to the marriage of his daughter on condition that her lover perform some difficult task. The version of this tale used by the author of the *Lay of the Two Lovers* was similar to that found in the German legend of the nobleman who agreed to the marriage of his daughter on condition that her suitor should carry her in his arms to the top of a mountain.

In the lay of Marie de France both of the lovers die on the summit of the mountain, while in the German version only the young man dies. The tragic end of the two lovers in the lay is due to the influence of the tradition, according to which the priory of the two lovers established on the Norman mountain bearing the same name was regarded as the burial place of Injurious and Scholastica, two lovers well known in religious literature. Our lay took its name from this tradition, and, in order to preserve this church legend in the lay, it was necessary that the two lovers should be buried on the top of the mountain.

Discussion by Professors Matzke, Searles, Murray, and Clapp.

16. The Necessity for an American Bureau for the Facsimile Reproduction of Manuscripts, by Professor C. M. Gayley, of the University of California.

Professor Gayley read an account of the proceedings of the International Congress which met at Liège, August 21 to 23, 1905, to consider methods for the systematic republication in facsimile of the historical, literary, and scientific manuscripts necessary for the promotion of original research. This Congress approved the plan for a coöperative bureau and a central library of facsimiles as proposed by Professor Gayley in 1898, and published by the New York *Evening Post*, November 19, 1904. It also appointed a permanent international executive committee of twelve for the purpose of promoting this project. A detailed account of the proceedings of the Congress is to be found in the *Actes du Congrès*, Misch et Thron, Bruxelles, 1905; and a history of the movement for republication will appear in the forthcoming *Annual Report* of the U. S. Commissioner of Education to the Secretary of the Interior, Washington. A summary of the arrangements made by the Congress was printed in the *Evening Post*, Sep-

tember 9, 1905. Professor Gayley presented to the Philological Association of the Pacific Coast a plea for the coöperation of American Universities in establishing a working model of such a bureau and library as might furnish American scholars, at the lowest possible price, with facsimiles as desired from year to year.

The Philological Association of the Pacific Coast passed the following resolution—the terms of which are similar to one already adopted by the American Library Association :

The Philological Association of the Pacific Coast observes with interest the resolutions passed by the International Congress recently held at Liège for the purpose of furthering the reproduction in facsimile of valuable manuscripts and early printed books. It indorses the plan for an international bureau of republication submitted by Professor Gayley to that Congress and adopted by the Congress; and it hopes that the Association of American Universities, or some other body similarly representative of the interests of American scholarship, may take immediate steps to realize that plan in a working model capable of demonstrating the efficiency of the project, and, so, of securing the endowment necessary to place the institution upon a sufficient and enduring basis.

It was decided to dismiss the Committee on Time and Place of Meeting, and to settle the matter by a postal card vote. Adjourned at 5.40 P.M.

FOURTH SESSION.

The meeting came to order on Friday, December 29, at 9.45 A.M.

17. Aratus and Theocritus, by Professor A. T. Murray, of the Leland Stanford Jr. University.

The purpose of this paper was to show how strong the reasons are for believing that the Aratus of Theoc. *Id.* vii is identical with the author of the *Phaenomena*. Since the appearance of Wilamowitz's paper, *Aratos von Kos*, in 1894, almost all Theocritean scholars in Germany have with singular unanimity given up the identification; yet the grounds for it are very strong and have only in part been met by Wilamowitz. Among these grounds are :

1. The intrinsic probability that the individual to whom Theocritus addressed his sixth Idyll was a noted person, not an obscure Coan.

2. The quotation from Aratus in *Id.* xvii. 1, — an Idyll to be dated but a few years after the appearance of Aratus's poem.

3. The naturalness of assuming that Aratus of Soli (whose work brings him into connection with Cnidos and Eudoxos) visited Cos.

4. The fact that Alexander Aetolus, Leonidas of Tarentum, and Callimachus appear to stand in close connection with Theocritus and also with Aratus.

5. The attitude of Theocritus toward the stars, as shown in the Idylls presumably later than the appearance of the *Phaenomena*.

Discussion by Professor Clapp.

18. The Decipherment of the Hittite Inscriptions and the Determination of the Language, by Professor W. F. Badè, of the Pacific Theological Seminary.

An investigation of the so-called Hittite inscriptions with special reference to the Hamath Inscr. No. 2. Discussion (1) of the character of the hieroglyphics; (2) significance of the differences between the inscriptions in direction and form as showing development; (3) use of variants in recurring word-groups to determine the meanings of certain phonograms and ideograms; (4) analysis of Jensen's method and conclusions on the basis of Ham. I and II; (5) evidence of words like *δσαρι* (Cappadocian coins), together with proper names found in Asia Minor (e.g. *Ψάρος*, *Anab.* i, 4, 1), pointing possibly to a pre-Armenian people as the authors of the inscriptions.

Discussion by Professors Schilling, Clapp, and Richardson.

19. Notes on the Birds of Ovid, by Mr. E. W. Martin, of the Leland Stanford Jr. University.

In this paper an attempt was made to show the impressions produced upon Ovid, as revealed through his works by the song of birds. As every study of the Latin birds must begin with the Greek, a summary was given of some of the results obtained in the study of that field by Heldrich, Krüper and Harlaub, Thompson, and Pischinger. The conclusions of the last named in his *Der Vogelgesang bei den griechischen Dichtern des klassischen Alterthums* — a contribution to the "Würdigung des Naturgefühls der antiken Poesie" — were more closely considered.

Pischinger classifies the song of birds, as portrayed in the Greek poets, in a category of three divisions:

1. As a sound of nature.
2. As an expression of emotion or thought.
 - a) Expression of grief.
 - b) Expression of joy.
 - c) Expression of thought, *i.e.* as speech
3. As an expression of music and art.

Statistics for birds were then given. He uses 32 definite bird-names (6 more than any other Roman poet) with 176 allusions to them. He has 142 passages in which the general words *ales*, *avis*, *volucer*, occur — of which we can identify with fair exactness four kinds not mentioned by name. All told, in some connection, Ovid mentions birds 318 times, but he refers to their song only 49 times. These passages were then considered in reference to the category of Pischinger for the Greek birds and in relation to the Roman poets, of whose references to the birds complete statistics were presented.

It was found that in the main Ovid was a traditionalist in his bird-lore. Of his 49 references to bird-song, 7 refer to the swallow, 4 each to the nightingale, halcyon, and swan, which are the traditional song-birds in Greek poetry.

1. Nature-sound. Verbs *canto* and *concino* most common. None of the pic-

turesque onomatopoeic verbs for bird-song, of which Latin possessed so many, appear. Terms of pleasure, as compared with Greek poets, very limited. In this respect far inferior to Vergil.

2. As an expression of emotion. To ancient feeling the song of birds was the lamentation of souls imprisoned under protest, in forms not their own. This is the metamorphosis idea which flourished with but slight changes throughout the range of both classical literatures. The nightingale, halcyon, swallow, and swan are the prevailing types. Ovid portrays them with grief in their songs 14 times, always influenced by the metamorphosis idea. Vergil, on the other hand, is remarkably free from it.

The modern concept of bird-song as an expression of joy, all but unknown in Greek. It does not occur in Ovid, or in any Roman poet before him.

Bird-song as speech, Ovid by virtue of his subject developed more fully than any other classic poet.

3. Bird-song as art or as music appears very rarely in Greek. The bird in this connection is a divine singer; a servant of the muses, inspired by heaven, therefore divine; hence, bird-names are naturally applied to poets.

This idea occurs only two or three times in the Latin poets. Thus in Propertius, Vergil is referred to as the tuneful swan — not to be silenced by the insipid note of Anser.

Ovid did not use this concept. In conclusion the paper tried to show by comparison of data that while Ovid has more references to birds, more varieties, and more references to their song, yet he was far inferior to Vergil as an original observer of bird-life. He was deeply under the sway of the metamorphosis idea, with its usually attendant association of sadness. His allusions are filled with echoes of traditional feeling, yet in no wise did he make a full use of the more beautiful touches that abound in his predecessors, both Greek and Roman.

Discussion by Professors Schilling and Richardson.

20. Notes on Propertius, by Professor B. O. Foster, of the Leland Stanford Jr. University.

Discussion by Professors Nutting and Richardson.

21. Horace' Alcaic Strophe, by Professor Leon J. Richardson, of the University of California.

In this paper an effort was made to discover the feet of the Alcaic strophe as sensed by Horace. To this end, his Alcaic odes were tested by the law of Latin versification hinted at by Quintilian, ix. 4, 90: *plerique enim ex commissuris eorum [i.e. verborum] vel divisione fiunt pedes; ex quo fit ut isdem verbis alii atque alii versus fiant*; the law that within the initial portion of a verse the poet avoids filling successive feet each by a single word and does not allow diaereses on the whole to outnumber caesuras. Thus when an initial group of syllables is followed by an identical or equivalent group and it is found that the poet seldom or never allows the two groups to be formed each by a single word, we have data for making out the metrical structure. Similarly, breaks at certain points being

known to be caesuras by reason of their frequency, and breaks at certain other points being known to be diaereses by reason of their infrequency, we are able to distinguish between the two classes and so to identify the feet. To be sure, the breaks between two syllables are now and then determined by special conditions; however, cases of this kind are not sufficiently numerous to obscure the operation of the law just mentioned. The results of the investigation follow.

A. The Eleven-syllable Alcaic. (a) Only three verses begin with a quadrisyllable. (b) No verse begins with two dissyllables. (c) Words end 199 times with the first syllable, 291 times with the second, 308 times with the third, and 53 times with the fourth. Therefore, the third syllable does not conclude a foot. (d) The first four syllables are characteristically a diamb of the form — — ∪ — (only nineteen verses begin ∪ — ∪ —). (e) The remaining syllables fall consistently into Ionic feet, one pure and one broken, the fixed break after the fifth syllable thus being a caesura. (f) This analysis accords with the view of Hephaestion, *Ench.* xiv. 5. G. — *B. The Nine-syllable Alcaic.* (a) No verse begins with a quadrisyllable. (b) No verse begins with two dissyllables. (c) Words end 84 times with the first syllable, 83 times with the second, 259 times with the third, and 51 times with the fourth. Therefore, the third syllable does not conclude a foot. (d) The first four syllables are characteristically — — ∪ — (only ten verses begin ∪ — ∪ —). (e) The second four syllables also conform to a diamb. (f) The remaining syllable, it is argued, is hypermetric, making the transition easy from the ascending rhythm of this verse to the descending rhythm of the *clausula*. — *C. The Ten-syllable Alcaic.* (a) No verse begins with a hexasyllable. (b) No verse begins with two trisyllables. (c) Other grounds are found for taking this verse, with Hephaestion, *Ench.* vii. 10. G, as logaoedic.

In short, the paper supports the view that verse *A* is an Epionic Trimeter Catalectic, verse *B* an Iambic Dimeter Hypercatalectic, and *C* a logaoedic verse in the shape of a Dactylotrochaic Dimeter.

$$\begin{array}{l}
 A \quad \cup \quad \angle \quad \cup \quad - \quad | \quad - \parallel \angle \quad \cup \quad \cup \quad | \quad \angle \quad \cup \quad \cup \quad \wedge \\
 A \quad \cup \quad \angle \quad \cup \quad - \quad | \quad - \parallel \angle \quad \cup \quad \cup \quad | \quad \angle \quad \cup \quad \cup \quad \wedge \\
 B \quad \cup \quad \angle \quad \cup \quad - \quad | \quad - \angle \quad \cup \quad - \quad | \quad \cup \\
 C \quad \angle \quad \cup \quad \cup \quad - \quad \cup \quad \cup \quad | \quad \angle \quad \cup \quad - \quad \cup
 \end{array}$$

The paper is printed in full in the Classical Philology series of the *University of California Publications*, Vol. I (1905-1906), No. 6, p. 172 ff.

Discussion by Professors Clapp and Badè.

22. Plato's Use of *αἰρός*, by Professor J. Elmore, of the Leland Stanford Jr. University.

The paper is based on a study of *αἰρός* undertaken for the forthcoming Plato Lexicon, in which the results will appear. Owing to the detailed character of the paper the author prefers not to make the usual abstract.

Adjourned 12.15 P.M.

At a meeting of the Executive Committee held on the afternoon of December 29, 1905, the following persons were elected to membership in the Association :

Dr. William Popper, University of California.

Dr. T. Petersson, University of California.

Mr. C. E. Todd, Menlo Park, California.

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ABBREVIATIONS.

AHR—American Historical Review.
AJA—American Journal of Archaeology.
AJP—American Journal of Philology.
AJSL—American Journal of Semitic Languages.
AJT—American Journal of Theology.
Archiv—Archiv für latein. Lexikographie.
Bookm.—The Bookman.
CJ—Classical Journal.
CP—Classical Philology.
CR—Classical Review.
CSCP—Cornell Studies in Classical Philology.
ER—Educational Review.
GWUB—George Washington University Bulletin.
HSCP—Harvard Studies in Classical Philology.
HSPL—Harvard Studies and Notes in Philology and Literature.
IF—Indogermanische Forschungen.
JAOS—Journal of the American Oriental Society.

JBL—Journal of Biblical Literature.
JGP—Journal of Germanic Philology.
JHUC—Johns Hopkins University Circulars.
LL—Latin Leaflet.
MLA—Publications of the Modern Language Association.
MLN—Modern Language Notes.
MP—Modern Philology.
Nat.—The Nation.
NW—The New World.
PAPA—Proceedings of the American Philological Association.
PUB—Princeton University Bulletin.
SR—School Review.
TAPA—Transactions of the American Philological Association.
UMS—University of Michigan Studies.
UPB—University of Pennsylvania Bulletin.
WRUB—Western Reserve University Bulletin.

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[With assistance of Alain C. White.]

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N. P. VLACHOS.

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 Dr. Cyrus Adler, Smithsonian Institution, Washington, D. C. (The Mendota).
 1883.
 Prof. George Henry Allen, University of Cincinnati, Cincinnati, O. 1904.
 Prof. Hamilton Ford Allen, Princeton University, Princeton, N. J. 1903.
 Miss Katharine Allen, 228 Langdon St., Madison, Wis. 1899.
 Prof. Francis G. Allinson, Brown University, Providence, R. I. (163 George St.).
 1893.
 Mrs. Francis G. Allinson, Providence, R. I. 1896.
 Principal Harlan P. Amen, Phillips Exeter Academy, Exeter, N. H. (Life mem-
 ber). 1897.
 Prof. Andrew Runni Anderson, Princeton University, Princeton, N. J. 1905.
 Prof. Alfred Williams Anthony, Cobb Divinity School, Lewiston, Me. 1890.
 Prof. Henry H. Armstrong, Whitworth College, Tacoma, Wash. 1906.
 Prof. W. Muss-Arnolt, University of Chicago, Chicago, Ill. 1890.
 Dr. R. Arrowsmith, American Book Company, Washington Square, New York.
 N. Y. 1898.
 Prof. Sidney G. Ashmore, Union University, Schenectady, N. Y. 1885.
 Prof. William G. Aurelio, Boston University, Boston, Mass. (75 Hancock St.). 1903.
 Prof. Francis M. Austin, Illinois Wesleyan University, Bloomington, Ill. 1902.
 Prof. C. C. Ayer, University of Colorado, Boulder, Colo. 1902.
 Prof. Frank Cole Babbitt, Trinity College, Hartford, Conn. (65 Vernon St.). 1897.
 Herbert L. Baker, 47 Moffat Building, Detroit, Mich. 1889.
 Prof. William W. Baker, Haverford College, Haverford, Pa. 1902.
 Dr. Allan P. Ball, College of the City of New York, New York, N. Y. 1905.
 Dr. Francis K. Ball, Phillips Exeter Academy, Exeter, N. H. (Life member).
 1894.
 Prof. Floyd G. Ballentine, Bucknell University, Lewisburg, Pa. 1903.
 Cecil K. Bancroft, Phillips Academy, Andover, Mass. 1898.
 Prof. Grove E. Barber, University of Nebraska, Lincoln, Neb. (1230 L St.).
 1902.

¹ This list has been corrected up to July 15, 1906; permanent addresses are given, as far as may be. Where the residence is left blank, the members in question are in Europe. The Secretary and the Publishers beg to be kept informed of all changes of address.

- Miss Amy L. Barbour, Smith College, Northampton, Mass. 1902.
 Phillips Barry, 33 Ball Street, Roxbury Crossing, Boston, Mass. 1901.
 J. Edmund Barss, Hotchkiss School, Lakeville, Conn. 1897.
 Prof. John W. Basore, Princeton University, Princeton, N. J. (26 Bank St.). 1902.
 Prof. Samuel E. Bassett, University of Vermont, Burlington, Vt. 1903.
 Dr. F. O. Bates, Detroit Central High School, Detroit, Mich. 1900.
 Prof. William N. Bates, University of Pennsylvania, Philadelphia, Penn. (220 St. Mark's Square). 1894.
 Prof. William J. Battle, University of Texas, Austin, Tex. 1893.
 Prof. Paul V. C. Baur, Yale University, New Haven, Conn. (246 Church St.). 1902.
 John W. Beach, Scio, O. 1902.
 Dr. Edward A. Bechtel, University of Chicago, Chicago, Ill. 1900.
 Prof. Isbon T. Beckwith, General Theological Seminary, Chelsea Square, New York, N. Y. 1884.
 Charles H. Beeson, University of Chicago, Chicago, Ill. (673 E. 62d St.). 1897.
 Prof. A. J. Bell, Victoria University, Toronto, Can. (17 Avenue Road). 1887.
 Prof. Allen R. Benner, Phillips Academy, Andover, Mass. 1901.
 Prof. Charles E. Bennett, Cornell University. 1882.
 Prof. John I. Bennett, Union University, Schenectady, N. Y. 1897.
 Prof. George R. Berry, Colgate University, Hamilton, N. Y. 1902.
 Prof. Louis Bevier, Jr., Rutgers College, New Brunswick, N. J. 1884.
 William F. Biddle, 31 Westview St., Mt. Airy, Philadelphia, Pa. 1894.
 Prof. Clarence P. Bill, Adelbert College of Western Reserve University, Cleveland, O. (853 Logan Ave.). 1894.
 Rev. Dr. Daniel Moschel Birmingham, Walden University, Nashville, Tenn. (addr.: Park Row Building, New York, N. Y.). 1898.
 Prof. Charles Edward Bishop, College of William and Mary, Williamsburg, Va. 1890.
 Prof. David H. Bishop, University of Mississippi, Oxford, Miss. 1905.
 Prof. Robert W. Blake, Lehigh University, So. Bethlehem, Pa. (440 Seneca St.). 1894.
 Prof. M. Bloomfield, Johns Hopkins University, Baltimore, Md. 1882.
 Prof. Willis H. Bocock, University of Georgia, Athens, Ga. 1890.
 Dr. George M. Bolling, Catholic University of America, 1122 Vermont Ave., Washington, D. C. 1897.
 Prof. D. Bonbright, Northwestern University, Evanston, Ill. 1892.
 Prof. A. L. Bondurant, University of Mississippi, University, Miss. 1892.
 Prof. Campbell Bonner, University of Nashville (Peabody College for Teachers), Nashville, Tenn. (1512½ Demonbreun St.). 1899.
 Prof. George Willis Botsford, Columbia University, New York, N. Y. 1894.
 Prof. Benjamin Parsons Bourland, Adelbert College of Western Reserve University, Cleveland, O. 1900.
 Prof. B. L. Bowen, Ohio State University, Columbus, O. 1895.
 Prof. Edwin W. Bowen, Randolph-Macon College, Ashland, Va. 1905.
 Dr. Haven D. Brackett, Clark University, Worcester, Mass. 1905.
 Prof. Charles F. Bradley, Garrett Biblical Institute, Evanston, Ill. 1886.

- Prof. J. Everett Brady, Smith College, Northampton, Mass. 1891.
Prof. H. C. G. Brandt, Hamilton College, Clinton, N. Y. 1876.
Prof. Walter R. Bridgman, Lake Forest University, Lake Forest, Ill. 1890.
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Clermont Ave.). 1897.
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Prof. Demarchus C. Brown, Butler College, Irvington, Ind. (125 Downey Ave.,
Indianapolis, Ind.). 1893.
Prof. F. W. Brown, Franklin College, Franklin, Ind. 1893.
Dr. Lester Dorman Brown, Drury College, Springfield, Mo. 1904.
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1892.
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Isaac B. Burgess, Morgan Park Academy, Morgan Park, Ill. 1892.
Dr. Theodore C. Burgess, Bradley Polytechnic Institute, Peoria, Ill. 1900.
Prof. John M. Burnam, University of Cincinnati, Cincinnati, O. 1899.
Prof. Sylvester Burnham, Colgate University, Hamilton, N. Y. 1885.
Dr. William S. Burrage, Middlebury, Vt. 1898.
Prof. Harry E. Burton, Dartmouth College, Hanover, N. H. 1899.
Prof. Henry F. Burton, University of Rochester, Rochester, N. Y. 1878.
Prof. Curtis C. Bushnell, Syracuse University, Syracuse, N. Y. (201 Dell St.).
1900.
Pres. Henry A. Buttz, Drew Theological Seminary, Madison, N. J. 1869.
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Prof. Donald Cameron, Princeton University, Princeton, N. J. 1905.
Prof. Edward Capps, University of Chicago, Chicago, Ill. 1889.
Prof. Mitchell Carroll, The George Washington University, Washington, D.C. 1894.
Frank Carter, The College, Winchester, England. 1897.
Dr. Franklin Carter, 324 Prospect St., New Haven, Conn. 1871.
Prof. Jesse Benedict Carter, American School of Classical Studies, Rome, Italy
(Via Vicenza 5). 1898.
Dr. Earnest Cary, 28 Mellen St., Cambridge, Mass. 1905.
Prof. Mary Emily Case, Wells College, Aurora, N. Y. 1895.
Prof. Clarence F. Castle, University of Chicago, Chicago, Ill. 1888.
William Van Allen Catron, Lexington, Mo. 1896.
Prof. Julia H. Caverno, Smith College, Northampton, Mass. 1902.
Miss Eva Channing, Exeter Chambers, Boston, Mass. 1883.
Prof. A. C. Chapin, Wellesley College, Wellesley, Mass. 1888.
Prof. Henry Leland Chapman, Bowdoin College, Brunswick, Me. 1892.
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1899.
Prof. S. R. Cheek, Centre College of Kentucky, Danville, Ky. 1890.

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- Dr. Frank Lowry Clark, Washburn College, Topeka, Kan. (1511 West St.). 1902.
- Dr. Harold Loomis Cleasby, Amherst College, Amherst, Mass. 1905.
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- Prof. George Stuart Collins, Polytechnic Institute, Brooklyn, N. Y. 1897.
- Prof. Hermann Collitz, Bryn Mawr College, Bryn Mawr, Pa. 1887.
- William T. Colville, Carbondale, Pa. 1884.
- Prin. D. Y. Comstock, St. Johnsbury Vt. 1888.
- Prof. Elisha Conover, Delaware College, Newark, Del. 1897.
- Edmund C. Cook, Berkeley School, 72d St. and West End Ave., New York, N. Y. 1904.
- Dr. Arthur Stoddard Cooley, 387 Central St., Auburndale, Mass. 1896.
- J. Randolph Coolidge, Jr., Chestnut Hill, Mass. 1884.
- Prof. William L. Cowles, Amherst College, Amherst, Mass. 1888.
- Prof. W. H. Crogman, Clark University, South Atlanta, Ga. 1898.
- W. L. Cushing, Westminster School, Simsbury, Conn. 1888.
- Prof. William K. Denison, Tufts College, College Hill, Mass. 1899.
- Prof. Walter Dennison, University of Michigan, Ann Arbor, Mich. 1899.
- Prof. Samuel C. Derby, Ohio State University, Columbus, O. 1895.
- Sherwood Owen Dickerman, Yale University, New Haven, Conn. (140 Cottage St.). 1902.
- Prof. Benjamin L. D'Ooge, State Normal College, Ypsilanti, Mich. 1895.
- Prof. Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich. 1873.
- Prof. Louis H. Dow, Dartmouth College, Hanover, N. H. 1895.
- Prof. Eli Dunkle, Ohio University, Athens, O. 1904.
- Prof. Frederic Stanley Dunn, University of Oregon, Eugene, Ore. 1899.
- Miss Emily Helen Dutton, University of Chicago, Chicago, Ill. (37 Green Hall). 1898.
- Prof. Herman L. Ebeling, Hamilton College, Clinton, N. Y. 1892.
- Prof. William S. Ebersole, Cornell College, Mt. Vernon, Ia. 1893.
- Prof. W. A. Eckels, Miami University, Oxford, O. 1894.
- Prof. George V. Edwards, State Normal College, Ypsilanti, Mich. (121 Normal St.). 1901.
- Prof. Katharine M. Edwards, Wellesley College, Wellesley, Mass. 1893.
- Prof. James C. Egbert, Columbia University, New York, N. Y. 1889.
- Prof. Wallace Stedman Elden, Ohio State University, Columbus, O. (759 Neil Ave.). 1900.
- Prof. A. Marshall Elliott, Johns Hopkins University, Baltimore, Md. 1884.
- Prof. W. A. Elliott, Allegheny College, Meadville, Pa. 1897.
- Prof. Herbert C. Elmer, Cornell University, Ithaca, N. Y. 1887.
- Prof. L. H. Elwell, Amherst College, Amherst, Mass. 1883.
- Miss E. Antoinette Ely, The Clifton School, Cincinnati, O. 1893.
- Prof. Edgar A. Emens, Syracuse University, Syracuse, N. Y. 1895.
- Prof. O. F. Emerson, Adelbert College of Western Reserve University, Cleveland, O. (50 Wilbur St.). 1903.

- Prof. Robert B. English, Washington and Jefferson College, Washington, Pa. 1905.
- Prof. George Taylor Ettinger, Muhlenberg College, Allentown, Pa. 1896.
- Principal O. Faduma, Peabody Academy, Troy, N. C. 1900.
- Prof. Arthur Fairbanks, University of Michigan, Ann Arbor, Mich. 1886.
- Prof. Edwin W. Fay, University of Texas, Austin, Tex. 1889.
- Pres. Thomas Fell, St. John's College, Annapolis, Md. 1888.
- Principal F. J. Fessenden, Fessenden School, West Newton, Mass. 1890.
- Prof. Mervin G. Filler, Dickinson College, Carlisle, Pa. 1905.
- Dr. George Converse Fiske, University of Wisconsin, Madison, Wis. (609 Lake St.). 1900.
- Prof. Edward Fitch, Hamilton College, Clinton, N. Y. 1890.
- Everett Henry Fitch, 148 Whalley Ave., New Haven, Conn. 1906.
- Prof. Thomas Fitz-Hugh, University of Virginia, Charlottesville, Va. (Life member). 1902.
- Roy C. Flickinger, Northwestern University, Evanston, Ill. (718 Clark St.). 1905.
- Miss Helen C. Flint, Mount Holyoke College, South Hadley, Mass. 1897.
- Prof. Herbert B. Foster, So. Bethlehem, Pa. 1900.
- Prof. Frank H. Fowler, Lombard College, Galesburg, Ill. 1893.
- Prof. Harold N. Fowler, Western Reserve University (College for Women), Cleveland, O. 1885.
- Miss Susan Fowler, The Brearley School, New York, N. Y. (17 W. 44th St.). 1904.
- Dr. Wilmer Cave France, Bryn Mawr, Pa. 1900.
- Dr. Susan B. Franklin, Ethical Culture School, 63d St. and Central Park West, New York, N. Y. 1890.
- Dr. I. F. Frisbee, 187 W. Canton St., Boston, Mass. 1898.
- Prof. Charles Kelsey Gaines, St. Lawrence University, Canton, N. Y. 1890.
- Dr. William Gallagher, Thayer Academy, South Braintree, Mass. 1886.
- Frank A. Gallup, Packer Collegiate Institute, Brooklyn, N. Y. (320 Clinton Ave.). 1898.
- Prof. Henry Gibbons, University of Pennsylvania, Philadelphia, Pa. (405 South 41st St.). 1890.
- Principal Seth K. Gifford, Moses Brown School, Providence, R. I. 1891.
- Prof. John W. Gilbert, Paine College, Augusta, Ga. (1620 Magnolia St.). 1
- Prof. Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md. 1876.
- Clarence Willard Gleason, Roxbury Latin School, Roxbury, Mass. (6 Copeland St.). 1901.
- Prof. Julius Goebel, Harvard University, Cambridge, Mass. 1900.
- Prof. Thomas D. Goodell, Yale University, New Haven, Conn. (35 Edgehill Road). 1883.
- Prof. Charles J. Goodwin, Lehigh University, So. Bethlehem, Pa. 1891.
- Prof. William W. Goodwin, Harvard University, Cambridge, Mass. (5 Follen St.). 1870.
- Prof. Roscoe Allan Grant, De Witt Clinton High School, New York, N. Y. (60 West 13th St.). 1902.
- Prof. E. L. Green, South Carolina College, Columbia, S. C. 1898.
- Prof. Herbert Eveleth Greene, Johns Hopkins University, Baltimore, Md. 1890.
- Prof. John Greene, Colgate University, Hamilton, N. Y. 1902.

- Prof. Wilber J. Greer, Washburn College, Topeka, Kan. 1892.
 Dr. Alfred Gudeman, Franz Josefstrasse 12, Munich, Germany. 1889.
 Dr. Roscoe Guernsey, Columbia University, New York, N. Y. 1902.
 Prof. Charles Burton Gulick, Harvard University, Cambridge, Mass. (18 Walker St.). 1894.
 Prof. George D. Hadzsits, University of Wisconsin, Madison, Wis. 1904.
 Dr. Walter D. D. Hadzsits, Smith College, Northampton, Mass. 1904.
 Miss Elizabeth Hazelton Haight, Vassar College, Poughkeepsie, N. Y. 1902.
 Prof. William Gardner Hale, University of Chicago, Chicago, Ill. 1882.
 Prof. Arthur P. Hall, Drury College, Springfield, Mo. 1886.
 Prof. F. A. Hall, Washington University, St. Louis, Mo. (531 Spring Ave.). 1896.
 Frank T. Hallett, Brown University, Providence, R. I. (283 George St.). 1902.
 Prof. T. F. Hamblin, Bucknell University, Lewisburg, Pa. 1895.
 Prof. H. A. Hamilton, Elmira College, Elmira, N. Y. 1895.
 Miss Clemence Hamilton, Vassar College, Poughkeepsie, N. Y. 1901.
 Principal John Calvin Hanna, High School, Oak Park, Ill. (209 South East Ave.). 1896.
 Prof. Albert Harkness, Brown University, Providence, R. I. 1869.
 Prof. Albert Granger Harkness, Brown University, Providence, R. I. 1896.
 Prof. Karl P. Harrington, Wesleyan University, Middletown, Conn. 1892.
 Miss Mary B. Harris, 2252 Calumet Ave., Chicago, Ill. 1902.
 Prof. W. A. Harris, Richmond College, Richmond, Va. (1606 West Grace St.). 1895.
 Prof. William Fenwick Harris, Harvard University, Cambridge, Mass. (8 Mercer Circle). 1901.
 Prof. J. E. Harry, University of Cincinnati, Cincinnati, O. 1896.
 Dr. Carl A. Harström, The Folly, Norwalk, Conn. 1900.
 Prof. Samuel Hart, Berkeley Divinity School, Middletown, Conn. 1871.
 Eugene W. Harter, Erasmus Hall High School, Brooklyn, N. Y. (121 Marlborough Road). 1901.
 Prof. Harold Ripley Hastings, Princeton University, Princeton, N. J. 1905.
 Prof. Paul Haupt, Johns Hopkins University, Baltimore, Md. 1884.
 Prof. Adeline Belle Hawes, Wellesley College, Wellesley, Mass. 1902.
 Dr. Edward Southworth Hawes, Polytechnic Institute, Brooklyn, N. Y. 1888.
 Rev. Dr. Henry H. Haynes, 6 Ellery St., Cambridge, Mass. 1900.
 Prof. F. M. Hazen, Mount Holyoke College, South Hadley, Mass. 1896.
 Prof. W. A. Heidel, Wesleyan University, Middletown, Conn. 1900.
 Prof. F. B. R. Hellems, State University of Colorado, Boulder, Colo. 1900.
 Prof. Otto Heller, Washington University, St. Louis, Mo. 1896.
 Nathan Wilbur Helm, Phillips Exeter Academy, Exeter, N. H. 1900.
 Prof. Archer Wilmot Hendrick, Whitman College, Walla Walla, Wash. 1904.
 Prof. George L. Hendrickson, University of Chicago, Chicago, Ill. 1892.
 Adam Fremont Hendrix, University of Kansas, Lawrence, Kan. 1904.
 Prof. John H. Hewitt, Williams College, Williamstown, Mass. 1886.
 Prof. Joseph William Hewitt, Wesleyan University, Middletown, Conn. 1905.
 Edwin H. Higley, Groton School, Groton, Mass. 1899.
 Prof. Henry T. Hildreth, Roanoke College, Salem, Va. 1896.
 Prof. James M. Hill, Central High School, Philadelphia, Pa. 1900.

- Dr. Gertrude Hirst, Barnard College, Columbia University, New York, N. Y. 1902.
- Harwood Hoadley, 140 West 13th St., New York, N. Y. 1903.
- Archibald L. Hodges, Wadleigh High School, 114th St., near 7th Ave., New York, N. Y. 1899.
- Prof. Arthur W. Hodgman, Ohio State University, Columbus, O. (325 West 10th Ave.). 1896.
- Dr. Charles Hoeing, University of Rochester, Rochester, N. Y. 1899.
- Prof. Horace A. Hoffman, University of Indiana, Bloomington, Ind. 1893.
- Dr. D. H. Holmes, Eastern District High School, Brooklyn, N. Y. (878 Driggs Ave.). 1900.
- Prof. W. D. Hooper, University of Georgia, Athens, Ga. 1894.
- Prof. E. Washburn Hopkins, Yale University, New Haven, Conn. (299 Lawrence St.). 1883.
- Rev. Herbert Müller Hopkins, 3112 Webster Ave., Bedford Park, Bronx, New York, N. Y. 1898.
- Prof. Joseph Clark Hoppin, Bryn Mawr College, Bryn Mawr, Pa. 1900.
- Prof. William A. Houghton, Bowdoin College, Brunswick, Me. 1892.
- Prof. Albert A. Howard, Harvard University, Cambridge, Mass. (12 Walker St.). 1892.
- Prof. George E. Howes, Williams College, Williamstown, Mass. 1896.
- Prof. Frank G. Hubbard, University of Wisconsin, Madison, Wis. 1896.
- Prof. J. H. Huddilston, University of Maine, Orono, Me. 1898.
- Prof. Walter Hullahen, Grant University, Chattanooga, Tenn. 1904.
- Prof. Milton W. Humphreys, University of Virginia, Charlottesville, Va. 1871.
- Stephen A. Hurlbut, Columbia University, New York, N. Y. 1903.
- Dr. George B. Hussey, East Orange, N. J. 1887.
- Frederick L. Hutson, 5727 Monroe Ave., Chicago, Ill. 1902.
- Prof. J. W. D. Ingersoll, Yale University, New Haven, Conn. (311 Crown St.). 1897.
- Prof. A. V. Williams Jackson, Columbia University, New York, N. Y. 1884.
- Dr. Carl Newell Jackson, Harvard University, Cambridge, Mass. 1905.
- Prof. George E. Jackson, Washington University, St. Louis, Mo. (4400 Morgan St.). 1890.
- Prof. M. W. Jacobus, Hartford Theological Seminary, Hartford, Conn. (14 Marshall St.). 1893.
- Prof. Hans C. G. von Jagemann, Harvard University, Cambridge, Mass. (113 Walker St.). 1882.
- Dr. Samuel A. Jeffers, State Normal School, California, Pa. 1904.
- Miss Anna S. Jenkins, 427 Nostrand Ave., Brooklyn, N. Y. 1899.
- Dr. Charles W. L. Johnson, 32 East Preston St., Baltimore, Md. 1897.
- Prof. William H. Johnson, Denison University, Granville, O. 1895.
- Prof. Eva Johnston, University of the State of Missouri, Columbia, Mo. 1902.
- Dr. George W. Johnston, University of Toronto, Toronto, Can. 1895.
- Prof. J. C. Jones, University of the State of Missouri, Columbia, Mo. 1902.
- Prof. George Dwight Kellogg, Princeton University, Princeton, N. J. (10 Nassau St.). 1897.
- Prof. Francis W. Kelsey, University of Michigan, Ann Arbor, Mich. 1890.

- Dr. Roland G. Kent, University of Pennsylvania, Philadelphia, Pa. (College Hall). 1903.
- Prof. John B. Kieffer, Franklin and Marshall College, Lancaster, Pa. 1889.
- Prof. William Hamilton Kirk, Rutgers College, New Brunswick, N. J. 1898.
- Chancellor J. H. Kirkland, Vanderbilt University, Nashville, Tenn. 1887.
- Prof. J. C. Kirtland, Jr., Phillips Exeter Academy, Exeter, N. H. 1895.
- Prof. George Lyman Kittredge, Harvard University, Cambridge, Mass. (9 Hilliard St.). 1884.
- Miss Lucile Kohn, 1138 Madison Ave., New York, N. Y. 1905.
- Dr. William H. Klapp, Academy of the Protestant Episcopal Church, 1324 Locust St., Philadelphia, Pa. 1894.
- Prof. Charles Knapp, Barnard College, Columbia University, New York, N. Y. (1773 Sedgwick Ave.). 1892.
- Charles S. Knox, St. Paul's School, Concord, N. H. 1889.
- Prof. William H. Kruse, Fort Wayne, Ind. 1905.
- Prof. A. G. Laird, University of Wisconsin, Madison, Wis. 1890.
- Prof. William A. Lamberton, University of Pennsylvania, Philadelphia, Pa. 1888.
- Prof. W. B. Langsdorf, 189 Kokutajimura, Hiroshima, Japan. 1895.
- Prof. Charles R. Lanman, Harvard University, Cambridge, Mass. (9 Farrar St.). 1877.
- Lewis H. Lapham, 8 Bridge St., New York, N. Y. 1880.
- Prof. William Cranston Lawton, Adelphi College, Brooklyn, N. Y. (224 Willoughby Ave.). 1888.
- Prof. Abby Leach, Vassar College, Poughkeepsie, N. Y. 1888.
- Dr. Arthur G. Leacock, Phillips Exeter Academy, Exeter, N. H. 1899.
- Dr. Emory B. Lease, College of the City of New York, New York, N. Y. (512 West 151st St.). 1895.
- Dr. J. T. Lees, University of Nebraska, Lincoln, Neb. 1888.
- Prof. Winfred G. Leutner, Wittenberg College, Springfield, O. 1905.
- Prof. Thomas B. Lindsay, Boston University, Boston, Mass. 1880.
- Prof. Charles Edgar Little, University of Nashville, Nashville, Tenn. 1902.
- Miss Dale Livingstone, State Normal School, California, Pa. 1902.
- Prof. Gonzalez Lodge, Teachers College, Columbia University, New York, N. Y. 1888.
- Prof. O. F. Long, Northwestern University, Evanston, Ill. 1900.
- Prof. F. M. Longanecker, Bethany College, Bethany, W. Va. 1906.
- Prof. George D. Lord, Dartmouth College, Hanover, N. H. 1887.
- D. O. S. Lowell, Roxbury Latin School, Boston, Mass. 1894.
- Prof. Frederick Lutz, Albion College, Albion, Mich. 1883.
- Prof. Nelson G. McCrea, Columbia University, New York, N. Y. 1890.
- Prof. Walton Brooks McDaniel, College Hall, University of Pennsylvania, Philadelphia, Pa. 1901.
- Prof. J. H. McDaniels, Hobart College, Geneva, N. Y. 1871.
- Prof. A. St. Clair Mackenzie, State College of Kentucky, Lexington, Ky. 1901.
- Prof. George F. McKibben, Denison University, Granville, O. 1885.
- Miss Harriett E. McKinstry, Lake Erie College, Painesville, O. 1881.
- Miss Charlotte F. McLean, Linden Hall Seminary, Lititz, Pa. 1906.

- Pres. George E. MacLean, State University of Iowa, Iowa City, Ia. (603 College St.). 1891.
- Prof. Grace H. Macurdy, Vassar College, Poughkeepsie, N. Y. 1894.
- Prof. David Magie, Jr., Princeton University, Princeton, N. J. (33 Prospect Ave.). 1901.
- Dr. H. W. Magoun, 70 Kirkland St., Cambridge, Mass. 1891.
- Prof. J. H. T. Main, Iowa College, Grinnell, Ia. 1891.
- Prof. J. Irving Manatt, Brown University, Providence, R. I. (15 Keene St.). 1875.
- Prof. John M. Manly, University of Chicago, Chicago, Ill. 1896.
- Prof. W. G. Manly, University of the State of Missouri, Columbia, Mo. 1902.
- Prof. Richard Clarke Manning, Kenyon College, Gambier, O. 1905.
- Prof. F. A. March, Sr., Lafayette College, Easton, Pa. 1869.
- Prof. Allan Marquand, Princeton University, Princeton, N. J. 1891.
- Prof. Winfred R. Martin, Trinity College, Hartford, Conn. 1879.
- Miss Ellen F. Mason, 1 Walnut St., Boston, Mass. 1885.
- Dr. Maurice W. Mather, 41 Dana St., Cambridge, Mass. 1894.
- Prof. Clarence Linton Meader, University of Michigan, Ann Arbor, Mich. 1902.
- Prof. John Moffatt Mecklin, Washington and Jefferson College, Washington, Pa. 1900.
- Prof. Frank Ivan Merchant, 19 Thomas St., Jamaica Plain, Mass. 1898.
- Ernest Loren Meritt, 435 Elm St., New Haven, Conn. 1903.
- Prof. Elmer T. Merrill, Trinity College, Hartford, Conn. 1883.
- Dr. Truman Michelson, University of the State of Missouri, Columbia, Mo. 1900.
- Dr. Alfred W. Milden, Emory and Henry College, Emory, Va. 1903.
- Prof. C. W. E. Miller, Johns Hopkins University, Baltimore, Md. 1892.
- Prof. Walter Miller, Tulane University, New Orleans, La. 1900.
- Prof. Clara Millerd, Iowa College, Grinnell, Ia. 1902.
- Dr. Richard A. v. Minckwitz, De Witt Clinton High School, New York, N. Y. (Amsterdam Ave. and 102d St.). 1895.
- Charles A. Mitchell, Asheville School, Asheville, N. C. 1893.
- Prof. Clifford Herschel Moore, Harvard University, Cambridge, Mass. 1889.
- Prof. Frank G. Moore, Dartmouth College, Hanover, N. H. 1888.
- Prof. George F. Moore, Harvard University, Cambridge, Mass. (3 Divinity Ave.). 1885.
- Prof. J. Leverett Moore, Vassar College, Poughkeepsie, N. Y. 1887.
- Prof. Lewis B. Moore, Howard University, Washington, D. C. 1896.
- Paul E. More, 265 Springdale Ave., East Orange, N. J. 1896.
- Prof. James H. Morgan, Dickinson College, Carlisle, Pa. 1897.
- Prof. Morris H. Morgan, Harvard University, Cambridge, Mass. (45 Garden St.). 1887.
- Prof. Edward P. Morris, Yale University, New Haven, Conn. (53 Edgehill Road). 1886.
- Prof. Lewis F. Mott, College of the City of New York, New York, N. Y. 1898.
- Prof. George F. Mull, Franklin and Marshall College, Lancaster, Pa. 1896.
- Prof. Wilfred P. Mustard, Haverford College, Haverford, Pa. 1892.
- Prof. Francis Philip Nash, Hobart College, Geneva, N. Y. 1872.

- Dr. K. P. R. Neville, University of Illinois, Champaign, Ill. (1002 Oregon St., Urbana, Ill.). 1902.
- Dr. Charles B. Newcomer, University of Michigan, Ann Arbor, Mich. (1227 Washtenaw Ave.). 1900.
- Prof. Barker Newhall, Kenyon College, Gambier, O. 1891.
- Prof. Frank W. Nicolson, Wesleyan University, Middletown, Conn. 1888.
- Prof. William A. Nitze, Amherst College, Amherst, Mass. 1902.
- Prof. Richard Norton, American School of Classical Studies, Rome, Italy (Via Vicenza 5). 1897.
- Prof. George N. Olcott, Columbia University, New York, N. Y. (438 W. 116th St.). 1899.
- Prof. Edward T. Owen, University of Wisconsin, Madison, Wis. 1896.
- Prof. W. B. Owen, Lafayette College, Easton, Pa. 1875.
- Prof. William A. Packard, Princeton University, Princeton, N. J. 1872.
- Prof. Elisabeth H. Palmer, Vassar College, Poughkeepsie, N. Y. 1902.
- Prof. Charles P. Parker, Harvard University, Cambridge, Mass. (1075 Massachusetts Ave.). 1884.
- Prof. James M. Paton, care J. S. Morgan & Co., London, Eng. 1887.
- John Patterson, Louisville High School, Louisville, Ky. (1117 Fourth St.). 1900.
- Dr. Charles Peabody, Phillips Academy, Andover, Mass. (197 Brattle Street, Cambridge, Mass.). 1894.
- Dr. Mary Bradford Peaks, Vassar College, Poughkeepsie, N. Y. 1905.
- Prof. E. M. Pease, 31 E. 17th St., New York, N. Y. 1887.
- Prof. Tracy Peck, Yale University, New Haven, Conn. 1871.
- Miss Frances Pellett, Kelly Hall, University of Chicago, Chicago, Ill. 1893.
- Dr. Daniel A. Penick, University of Texas, Austin, Tex. 1902.
- Prof. Charles W. Pepler, Emory College, Oxford, Ga. 1899.
- Dr. Elizabeth Mary Perkins, 1355 Kenesaw St., Washington, D. C. 1904.
- Prof. Emma M. Perkins, Western Reserve University (College for Women), Cleveland, O. 1892.
- Prof. Bernadotte Perrin, Yale University, New Haven, Conn. (136 Farnam Hall). 1879.
- Prof. Edward D. Perry, Columbia University, New York, N. Y. (542 West 114th St.). 1882.
- Prof. John Pickard, University of the State of Missouri, Columbia, Mo. 1893.
- Dr. William Taggard Piper, 179 Brattle St., Cambridge, Mass. 1835.
- Prof. Samuel Ball Platner, Adelbert College of Western Reserve University, Cleveland, O. (24 Cornell St.). 1885.
- Prof. William Porter, Beloit College, Beloit, Wis. 1888.
- Prof. Edwin Post, De Pauw University, Greencastle, Ind. 1886.
- Prof. Franklin H. Potter, University of Iowa, Iowa City, Ia. 1898.
- Henry Preble, The Connecticut, Connecticut Ave., Washington, D. C. 1882.
- Prof. William K. Prentice, Princeton University, Princeton, N. J. (12 Nassau St.). 1895.
- Prof. Ferris W. Price, Swarthmore College, Swarthmore, Pa. 1895.
- Prof. Benjamin F. Prince, Wittenberg College, Springfield, O. 1893.
- Prof. Robert S. Radford, Elmira College, Elmira, N. Y. (660 N. Main St.). 1900.

- Prof. Edward Kennard Rand, Harvard University, Cambridge, Mass. (107 Lake View Ave.). 1902.
- Prof. Charles B. Randolph, Clark University, Worcester, Mass. 1905.
- Prof. Edwin Moore Rankin, Princeton University, Princeton, N. J. 1905.
- Prof. John W. Redd, Centre College, Danville, Ky. 1885.
- Prof. A. G. Rembert, Woford College, Spartansburg, S. C. 1902.
- Prof. Horatio M. Reynolds, Yale University, New Haven, Conn. (85 Trumbull St.). 1884.
- Dr. Ernst Riess, De Witt Clinton High School, New York, N. Y. (Amsterdam Ave. and 102d St.). 1895.
- Prof. Edmund Y. Robbins, Princeton University, Princeton, N. J. 1895.
- Dr. Arthur W. Roberts, Brookline High School, Brookline, Mass. 1884.
- Dr. David M. Robinson, Johns Hopkins University, Baltimore, Md. 1905
- Dr. James J. Robinson, Hotchkiss School, Lakeville, Conn. 1902.
- Prof. W. A. Robinson, Lawrenceville School, Lawrenceville, N. J. 1888.
- Prof. Joseph C. Rockwell, Buchtel College, Akron, O. 1896.
- Prof. F. E. Rockwood, Bucknell University, Lewisburg, Pa. 1885.
- Prof. Cornelia H. B. Rogers, Vassar College, Poughkeepsie, N. Y. 1903.
- George B. Rogers, Phillips Exeter Academy, Exeter, N. H. 1902.
- Prof. John C. Rolfe, University of Pennsylvania, Philadelphia, Pa. (4400 Chestnut St.). 1890.
- C. A. Rosegrant, Potsdam State Normal School, Potsdam, N. Y. 1902.
- Prof. Clarence F. Ross, Allegheny College, Meadville, Pa. 1902.
- Prof. August Rupp, College of the City of New York, New York, N. Y. 1902.
- Dr. Arthur W. Ryder, Harvard University, Cambridge, Mass. (72 Perkins Hall), 1902.
- Dr. Julius Sachs, Classical School for Girls, 38 West Fifty-ninth St., New York, N. Y. 1875.
- Benjamin H. Sanborn, Wellesley, Mass. 1890.
- Prof. Henry A. Sanders, University of Michigan, Ann Arbor, Mich. (1227 Washtenaw Ave.). 1899.
- Prof. Myron R. Sanford, Middlebury College, Middlebury, Vt. 1894.
- Miss Catharine Saunders, Vassar College, Poughkeepsie, N. Y. 1900.
- Joseph H. Sawyer, Williston Seminary, Easthampton, Mass. 1897.
- Prof. W. S. Scarborough, Wilberforce University, Wilberforce, O. 1882.
- Prof. J. J. Schlicher, State Normal School, Terre Haute, Ind. 1901.
- Prof. H. Schmidt-Wartenberg, University of Chicago, Chicago, Ill. 1894.
- Edmund F. Schreiner, 486 N. Clark St., Chicago, Ill. 1900.
- G. E. Scoggin, Cambridge, Mass. 1904.
- Dr. Charles P. G. Scott, Yonkers, N. Y. (150 Woodworth Ave.). 1880.
- Prof. John Adams Scott, Northwestern University, Evanston, Ill. (2030 Orrington Ave.). 1898.
- Miss Annie N. Scribner, 1823 Orrington Ave., Evanston, Ill. 1900.
- Prof. Henry S. Scribner, Western University of Pennsylvania, Allegheny City, Pa. 1889.
- Prof. Helen M. Searles, Mount Holyoke College, South Hadley, Mass. 1893.
- Charles D. Seely, State Normal School, Brockport, N. Y. 1888.
- Prof. William J. Seelye, Wooster University, Wooster, O. 1888.

- J. B. Sewall, Brandon Hall, Brookline, Mass. 1871.
 Prof. T. D. Seymour, Yale University, New Haven, Conn. (34 Hillhouse Ave.). 1873.
 Prof. Charles H. Shannon, University of Tennessee, Knoxville, Tenn. 1900.
 Prof. R. H. Sharp, Jr., Randolph-Macon Woman's College, Lynchburg, Va. (College Park P.O.). 1897.
 Prof. J. A. Shaw, Highland Military Academy, Worcester, Mass. 1876.
 Pres. Andrew Shedd, University of Florida, Lake City, Fla. 1904.
 Prof. Edward S. Sheldon, Harvard University, Cambridge, Mass. (11 Francis Ave.). 1881.
 Prof. F. W. Shipley, Washington University, St. Louis, Mo. 1900.
 Prof. Paul Shorey, University of Chicago, Chicago, Ill. 1887.
 Prof. Grant Showerman, University of Wisconsin, Madison, Wis. 1900.
 Dr. Edgar S. Shumway, Manual Training High School, Brooklyn, N. Y. (472 E. 18th St.). 1885.
 Prof. E. G. Sihler, New York University, University Heights, New York, N. Y. 1876.
 Prof. Herbert D. Simpson, Central Normal School, Lockhaven, Pa. 1905.
 Prof. Charles F. Sitterly, Drew Theological Seminary, Madison, N. J. 1902.
 Prof. M. S. Slaughter, University of Wisconsin, Madison, Wis. 1887.
 Principal M. C. Smart, Littleton, N. H. 1900.
 Prof. Charles Forster Smith, University of Wisconsin, Madison, Wis. 1883.
 Prof. Charles S. Smith, George Washington University, Washington, D. C. (2122 H St.). 1895.
 Prof. Clement L. Smith, Harvard University, Cambridge, Mass. 1882.
 Prof. Harry de Forest Smith, Amherst College, Amherst, Mass. 1899.
 Prof. Josiah R. Smith, Ohio State University, Columbus, O. (950 Madison Ave.). 1885.
 Prof. Kirby F. Smith, Johns Hopkins University, Baltimore, Md. 1897.
 Prof. Herbert Weir Smyth, Harvard University, Cambridge, Mass. (91 Walker St.). 1886.
 Dr. George C. S. Southworth, Gambier, O. 1883.
 Prof. Edward H. Spieker, Johns Hopkins University, Baltimore, Md. (915 Edmondson Ave.). 1884.
 Dr. Sidney G. Stacey, Erasmus Hall High School, Brooklyn, N. Y. (119 Montague St.). 1901.
 Prof. Jonathan Y. Stanton, Bates College, Lewiston, Me. 1888.
 Eric Arthur Starbuck, Worcester, Mass. 1904.
 Miss Josephine Stary, Belle Harbor, L. I., N. Y. 1899.
 Prof. R. B. Steele, Vanderbilt University, Nashville, Tenn. (2401 West End). 1893.
 Prof. J. R. S. Sterrett, Cornell University, Ithaca, N. Y. (2 South Ave.). 1885.
 Prof. F. H. Stoddard, New York University, University Heights, New York, N. Y. 1890.
 Prof. Duane Reed Stuart, Princeton University, Princeton, N. J. 1901.
 Dr. E. H. Sturtevant, University of the State of Missouri, Columbia, Mo. 1901.
 Dr. Charles W. Super, Ohio University, Athens, O. 1881.
 Prof. William F. Swahlen, De Pauw University, Greencastle, Ind. 1904.
 Dr. Marguerite Sweet, 13 Ten Bronck St., Albany, N. Y. 1892.

- Prof. Frank B. Tarbell, University of Chicago, Chicago, Ill. 1882.
Prof. Joseph R. Taylor, Boston University, Boston, Mass. 1902.
Prof. Julian D. Taylor, Colby University, Waterville, Me. 1890.
Prof. Glanville Terrell, Georgetown College, Georgetown, Ky. 1898.
Prof. William E. Thompson, Hamline University, St. Paul, Minn. 1877.
Dr. Charles H. Thurber, 29 Beacon St., Boston, Mass. 1901.
Prof. Fitz Gerald Tisdall, College of the City of New York, New York, N. Y. 1889.
Prof. Henry A. Todd, Columbia University, New York, N. Y. 1887.
Prof. H. C. Tolman, Vanderbilt University, Nashville, Tenn. 1889.
Prof. Edward M. Tomlinson, Alfred University, Alfred, N. Y. 1885.
Dr. O. S. Tonks, Columbia University, New York, N. Y. 1903.
Prof. J. A. Tufts, Phillips Exeter Academy, Exeter, N. H. 1898.
Prof. Milton H. Turk, Hobart College, Geneva, N. Y. 1896.
Prof. Esther B. Van Deman, The Woman's College, Baltimore, Md. 1899.
Prof. LaRue Van Hook, Princeton University, Princeton, N. J. 1905.
Addison Van Name, Yale University, New Haven, Conn. (121 High St.). 1869.
Prof. N. P. Vlachos, Temple College, Philadelphia, Pa. 1903.
Prof. Frank Vogel, Massachusetts Institute of Technology, Boston, Mass. 1904.
Dr. W. H. Wait, University of Michigan, Ann Arbor, Mich. 1893.
Dr. John W. H. Walden, Harvard University, Cambridge, Mass. 1889.
Prof. Arthur T. Walker, University of Kansas, Lawrence, Kan. 1895.
Dr. Alice Walton, Wellesley College, Wellesley, Mass. 1894.
Prof. Harry Barnes Ward, Hamilton College, Clinton, N. Y. 1905.
Dr. Edwin G. Warner, Polytechnic Institute, Brooklyn, N. Y. 1897.
Andrew McCorrie Warren, care of Brown, Shipley & Co., Founders' Court, London. 1892.
Prof. Minton Warren, Harvard University, Cambridge, Mass. (105 Irving St.). 1874.
Prof. William E. Waters, New York University, University Heights, N. Y. (604 West 115th St.). 1885.
Dr. John C. Watson, Cornell University, Ithaca, N. Y. 1902.
Dr. Helen L. Webster, Wilkesbarre Institute, Wilkesbarre, Pa. 1890.
Prof. Raymond Weeks, University of the State of Missouri, Columbia, Mo. 1902.
Prof. Charles Heald Weller, State University of Iowa, Iowa City, Iowa. 1903.
Dr. Mary C. Welles, Newington, Conn. 1898.
Prof. Andrew F. West, Princeton University, Princeton, N. J. 1886.
Prof. J. H. Westcott, Princeton University, Princeton, N. J. 1891.
Prof. J. B. Weston, Christian Biblical Institute, Stanfordville, N. Y. 1869.
Prof. L. B. Wharton, College of William and Mary, Williamsburg, Va. 1888.
Prof. Arthur L. Wheeler, Bryn Mawr College, Bryn Mawr, Pa. 1899.
Prof. James R. Wheeler, Columbia University, New York, N. Y. 1885.
Prof. G. M. Whicher, Normal College, New York, N. Y. (507 West 111th St.). 1891.
Dr. Andrew C. White, Cornell University, Ithaca, N. Y. (424 Dryden Road). 1886.
Prof. John Williams White, Harvard University, Cambridge, Mass. (18 Concord Ave.). 1874.

Vice-Chancellor B. Lawton Wiggins, University of the South, Sewanee, Tenn. 1892.

Prof. Alexander M. Wilcox, University of Kansas, Lawrence, Kan. 1884.

Prof. Henry D. Wild, Williams College, Williamstown, Mass. 1898.

Charles R. Williams, Indianapolis, Ind. (1005 N. Meridian St.). 1887.

Prof. George A. Williams, Kalamazoo College, Kalamazoo, Mich. (136 Thompson St.). 1891.

Prof. Mary G. Williams, Mt. Holyoke College, South Hadley, Mass. 1899.

Prof. Harry Langford Wilson, American School of Classical Studies, Rome, Italy (Via Vicenza 5). 1898.

Miss Julia E. Winslow, 31 Sidney Place, Brooklyn, N. Y. 1903.

Dr. J. D. Wolcott, University of Chicago, Chicago, Ill. 1898.

Prof. E. L. Wood, Manual Training High School, Providence, R. I. (271 Alabama Ave.). 1888.

Prof. Henry Wood, Johns Hopkins University, Baltimore, Md. 1884.

Dr. Willis Patten Woodman, 6 Greenough Ave., Jamaica Plain, Mass. 1901.

Prof. Frank E. Woodruff, Bowdoin College, Brunswick, Me. 1887.

C. C. Wright, University of Virginia, Charlottesville, Va. 1902.

Prof. Ellsworth D. Wright, Lawrence University, Appleton, Wis. 1898.

Dr. Henry B. Wright, Yale University, New Haven, Conn. (86 Connecticut Hall). 1903.

Prof. Henry P. Wright, Yale University, New Haven, Conn. (128 York St.). 1883.

Prof. John Henry Wright, American School of Classical Studies, Athens, Greece. 1874.

Prof. Clarence H. Young, Columbia University, New York, N. Y. (312 West 88th St.). 1890.

Prof. R. B. Youngman, Lafayette College, Easton, Pa. 1901.

[Number of Members, 504.]

WESTERN BRANCH.

MEMBERS OF THE PHILOLOGICAL ASSOCIATION OF
THE PACIFIC COAST.

(ESTABLISHED 1899.)

Membership in the American Philological Association prior to the organization of the Philological Association of the Pacific Coast is indicated by a date earlier than 1900.

Albert H. Allen, University of California, Berkeley, Cal. (2425 Virginia St.). 1900.

Prof. James T. Allen, University of California, Berkeley, Cal. (2243 College Ave.). 1898.

Prof. Louis F. Anderson, Whitman College, Walla Walla, Wash. (364 Boyer Ave.). 1887.

Prof. M. B. Anderson, Leland Stanford Jr. University, Stanford University, Cal. 1901.

Prof. H. T. Archibald, Occidental College, Los Angeles, Cal. 1901.

Prof. William F. Badè, Pacific Theological Seminary, Berkeley, Cal. 1903.

Prof. C. B. Bradley, University of California, Berkeley, Cal. (2639 Durant Ave.). 1900.

Dr. Carlos Bransby, University of California, Berkeley, Cal. (2323 College Ave.). 1903.

Rev. William A. Brewer, St. Matthew's Hall, San Mateo, Cal. 1900.

B. H. Cerf, University of California, Berkeley, Cal. 1903.

Prof. Samuel A. Chambers, University of California, Berkeley, Cal. (2223 Ather-ton St.). 1900.

Prof. J. E. Church, Jr., University of Nevada, Reno, Nev. 1901.

Prof. Edward B. Clapp, University of California, Berkeley, Cal. (1 Bushnell Place). 1886.

Prof. W. A. Cooper, Leland Stanford Jr. University, Palo Alto, Cal. (1111 Emerson St.). 1901.

J. Allen De Cou, Red Bluff, Cal. 1900.

Monroe E. Deutsch, High School, Berkeley, Cal. 1904.

Henry B. Dewing, High School, Berkeley, Cal. 1903.

Prof. J. Elmore, Leland Stanford Jr. University, Stanford University, Cal. 1900.

Prof. H. Rushton Fairclough, Leland Stanford Jr. University, Stanford University, Cal. 1887.

Prof. W. S. Ferguson, University of California, Berkeley, Cal. (Cloyne Court). 1899.

Prof. Ewald Flügel, Leland Stanford Jr. University, Stanford University, Cal. 1900.

Prof. Benjamin O. Foster, Leland Stanford Jr. University, Stanford University, Cal. 1899.

Prof. P. J. Frein, University of Washington, Seattle, Wash. (University Station, Box 104). 1900.

Prof. John Fryer, University of California, Berkeley, Cal. (2620 Durant Ave.). 1900.

- Dr. John Gamble, Haywards, Cal. 1902.
 Prof. Charles M. Gayley, University of California, Berkeley, Cal. (2328 Piedmont Ave.). 1895.
 Charles B. Gleason, High School, San José, Cal. 1900.
 Dr. Pliny E. Goddard, University of California, Berkeley, Cal. (2523 Hilgard Ave.). 1902.
 Walter H. Graves, High School, Oakland, Cal. (1428 Seventh Ave.). 1900.
 Miss Rebecca T. Greene, Palo Alto, Cal. 1900.
 Prof. James O. Griffin, Leland Stanford Jr. University, Stanford University, Cal. (Box 144.). 1896.
 Prof. A. S. Haggett, University of Washington, Seattle, Wash. 1901.
 Prof. Walter Morris Hart, University of California, Berkeley, Cal. (2255 Piedmont Ave.). 1903.
 Prof. George Hempl, Leland Stanford Jr. University, Stanford University, Cal. 1895.
 Miss F. Hodgkinson, Lowell High School, San Francisco, Cal. 1903.
 M. C. James, High School, Berkeley, Cal. 1900.
 Prof. Oliver M. Johnston, Leland Stanford Jr. University, Stanford University, Cal. 1900.
 Winthrop L. Keep, High School, Red Bluff, Cal. 1900.
 Tracy R. Kelley, Lowell High School, San Francisco, Cal. 1900.
 Dr. Alfred L. Kroeber, University of California, Berkeley, Cal. 1902.
 Prof. A. F. Lange, University of California, Berkeley, Cal. (2629 Haste St.). 1900.
 Dr. Ivan M. Linforth, University of California, Berkeley, Cal. (2116 Bancroft Way). 1903.
 Prof. E. W. Martin, Leland Stanford Jr. University, Palo Alto, Cal. (727 Cowper St.). 1903.
 Prof. John E. Matzke, Leland Stanford Jr. University, Stanford University, Cal. (Box 105). 1900.
 Prof. William A. Merrill, University of California, Berkeley, Cal. (2609 College Ave.). 1886.
 Francis O. Mower, High School, Napa, Cal. 1900.
 Dr. E. J. Murphy, Abra Ilocano District, Bangued, Abra, Philippine Islands. 1900.
 Prof. Augustus T. Murray, Leland Stanford Jr. University, Stanford University, Cal. 1887.
 Prof. A. G. Newcomer, Leland Stanford Jr. University, Palo Alto, Cal. 1902.
 Rabbi Jacob Nieto, San Francisco, Cal. (1719 Bush St.). 1900.
 Prof. George R. Noyes, University of California, Berkeley, Cal. (2249 College Ave.). 1901.
 Prof. H. C. Nutting, University of California, Berkeley, Cal. (Box 272). 1900.
 Dr. Charles J. O'Connor, University of California, Berkeley, Cal. (2545 Benvenue Ave.). 1900.
 Dr. Andrew Oliver, High School, Yreka, Cal. 1900.
 Prof. Friederick M. Padelford, University of Washington, Seattle, Wash.
 Clarence Paschall, University of California, Berkeley, Cal. (1629 Euclid Ave.). 1903.

- Dr. Torsten Petersson, University of California, Berkeley, Cal. 1905.
Dr. William Popper, University of California, Berkeley, Cal. (The Berkshire). 1905.
Prof. Henry W. Prescott, University of California, Berkeley, Cal. (2525 Etna St.). 1899.
Prof. Clifton Price, University of California, Berkeley, Cal. (University Terrace). 1899.
E. K. Putnam, Leland Stanford Jr. University, Stanford University, Cal. (Box 792.) 1901.
Prof. Albin Putzker, University of California, Berkeley, Cal. (2600 Telegraph Ave.). 1900.
Miss Cecilia Raymond, Berkeley, Cal. (2407 S. Atherton St.). 1900.
Prof. Karl G. Rendtorff, Leland Stanford Jr. University, Palo Alto, Cal. (1130 Bryant St.). 1900.
Prof. Carl C. Rice, Lincoln, Neb. 1902.
Prof. Leon J. Richardson, University of California, Berkeley, Cal. 1895.
Prof. H. K. Schilling, University of California, Berkeley, Cal. (2316 Le Conte Ave.). 1901.
Prof. F. G. G. Schmidt, University of Oregon, Eugene, Ore. 1900.
Prof. Colbert Searles, Leland Stanford Jr. University, Stanford University, Cal. (Box 281). 1901.
Prof. Henry Senger, University of California, Berkeley, Cal. (1429 Spruce St.). 1900.
S. S. Seward, Leland Stanford Jr. University, Stanford University, Cal. (Box 771.). 1902.
Prof. David Thomson, University of Washington, Seattle, Wash. 1902.
Rabbi Jacob Voorsanger, San Francisco, Cal. (1249 Franklin St.). 1901.
Pres. Benjamin Ide Wheeler, University of California, Berkeley, Cal. 1879.

[Number of Members, 74. Total, 504 + 74 = 578.]

THE FOLLOWING LIBRARIES AND INSTITUTIONS (ALPHABETIZED BY TOWNS)
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 Baltimore, Md.: Johns Hopkins University Library.
 Baltimore, Md.: Peabody Institute.
 Berkeley, Cal.: University of California Library.
 Boston, Mass.: Boston Public Library.
 Brooklyn, N. Y.: The Brooklyn Library.
 Brunswick, Me.: Bowdoin College Library.
 Bryn Mawr, Pa.: Bryn Mawr College Library.
 Buffalo, N. Y.: The Buffalo Library.
 Burlington, Vt.: Library of the University of Vermont.
 Cambridge, Mass.: Harvard College Library.
 Champaign, Ill.: University of Illinois Library.
 Chicago, Ill.: The Newberry Library.
 Chicago, Ill.: Public Library.
 Chicago, Ill.: University of Chicago Library.
 Clermont Ferrand, France: Bibliothèque Universitaire.
 Cleveland, O.: Library of Adelbert College of Western Reserve University.
 College Hill, Mass.: Tufts College Library.
 Columbus, O.: Ohio State University Library.
 Crawfordsville, Ind.: Wabash College Library.
 Detroit, Mich.: Public Library.
 Easton, Pa.: Lafayette College Library.
 Evanston, Ill.: Northwestern University Library.
 Gambier, O.: Kenyon College Library.
 Greencastle, Ind.: Library of De Pauw University.
 Hanover, N. H.: Dartmouth College Library.
 Iowa City, Ia.: Library of State University.
 Ithaca, N. Y.: Cornell University Library.
 Lincoln, Neb.: Library of State University of Nebraska.
 Marietta, O.: Marietta College Library.
 Middletown, Conn.: Wesleyan University Library.
 Milwaukee, Wis.: Public Library.
 Minneapolis, Minn.: Athenæum Library.
 Minneapolis, Minn.: Library of the University of Minnesota.
 Nashville, Tenn.: Vanderbilt University Library.
 Newton Centre, Mass.: Library of Newton Theological Institution.
 New York, N. Y.: Astor Library.
 New York, N. Y.: Library of Columbia University.
 New York, N. Y.: Library of the College of the City of New York.
 New York, N. Y.: Union Theological Seminary Library (700 Park Ave.).
 Olivet, Mich.: Olivet College Library.

Philadelphia, Pa.: The Library Company of Philadelphia.
Philadelphia, Pa.: The Mercantile Library.
Philadelphia, Pa.: University of Pennsylvania Library.
Pittsburg, Pa.: Carnegie Library.
Poughkeepsie, N. Y.: Vassar College Library.
Providence, R. I.: Brown University Library.
Rochester, N. Y.: Rochester University Library.
Tokio, Japan: Library of Imperial University.
Toronto, Can.: University of Toronto Library.
University of Virginia, Va.: University Library.
Vermilion, South Dakota: Library of University of South Dakota.
Washington, D. C.: Library of the Catholic University of America.
Washington, D. C.: United States Bureau of Education.
Wellesley, Mass.: Wellesley College Library.
Worcester, Mass.: Free Public Library.

[Number of subscribing institutions, 60.]

TO THE FOLLOWING LIBRARIES AND INSTITUTIONS THE TRANSACTIONS ARE
ANNUALLY SENT, GRATIS.

American School of Classical Studies, Athens.
American School of Classical Studies, Rome (Via Vicenza 5).
British Museum, London.
Royal Asiatic Society, London.
Philological Society, London.
Society of Biblical Archæology, London.
Indian Office Library, London.
Bodleian Library, Oxford.
University Library, Cambridge, England.
Advocates' Library, Edinburgh, Scotland.
Trinity College Library, Dublin, Ireland.
Asiatic Society of Bengal, Calcutta.
Bombay Branch of the Royal Asiatic Society.
North-China Branch of the Royal Asiatic Society, Shanghai.
Japan Asiatic Society, Yokohama.
Public Library of Victoria, Melbourne, Australia.
Sir George Grey's Library, Cape Town, Africa.
Reykjavik College Library, Iceland.
University of Christiania, Norway.
University of Upsala, Sweden.
Stadsbiblioteket, Göteborg, Sweden.
Russian Imperial Academy, St. Petersburg.
Austrian Imperial Academy, Vienna.
Anthropologische Gesellschaft, Vienna.
Biblioteca Nazionale, Florence, Italy.

Reale Accademia delle Scienze, Turin.
 Société Asiatique, Paris, France.
 Athénée Oriental, Louvain, Belgium.
 Curatorium of the University, Leyden, Holland.
 Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia, Java.
 Royal Prussian Academy of Sciences, Berlin, Germany.
 Royal Saxon Academy of Sciences, Leipsic.
 Royal Bavarian Academy of Sciences, Munich.
 Deutsche Morgenländische Gesellschaft, Halle.
 Library of the University of Bonn.
 Library of the University of Freiburg in Baden.
 Library of the University of Giessen.
 Library of the University of Jena.
 Library of the University of Königsberg.
 Library of the University of Leipsic.
 Library of the University of Toulouse.
 Library of the University of Tübingen.
 Imperial Ottoman Museum, Constantinople.
 Smithsonian Institution, Washington, D. C.

[Number of foreign institutions, 43.]

TO THE FOLLOWING FOREIGN JOURNALS THE TRANSACTIONS ARE ANNUALLY
SENT, GRATIS.

Athenæum, London.
 Classical Review, London.
 Revue Critique, Paris.
 Revue de Philologie (Adrien Krebs, 11 Rue de Lille, Paris).
 Mémoires de la Société de Linguistique, à la Sorbonne, Paris.
 Berliner Philologische Wochenschrift, Berlin.
 Deutsche Literaturzeitung, Berlin.
 Indogermanische Forschungen (K. J. Trübner, Strassburg).
 Literarisches Centralblatt, Leipsic.
 Musée Belge (Prof. Waltzing, 9 Rue du Parc, Liège, Belgium).
 Neue philologische Rundschau, Gotha (F. A. Perthes).
 Wochenschrift für klassische Philologie, Berlin.
 Rivista di Filologia, Turin (Ermanno Loescher).
 Bolletino di Filologia Classica, Via Vittorio Amadeo ii, Turin.
 Biblioteca delle Scuole Italiane (Dr. A. G. Amatucci, Corso Umberto I, 106,
 Naples).
 Zeitschrift für die österr. Gymnasien (Prof. J. Golling, Maximilians-Gymnasium,
 Vienna).
 L'Université Catholique (Prof. A. Lepitre, 10 Avenue de Noailles, Lyons).

[Total (586 + 60 + 43 + 1 + 17) = 707.]

CONSTITUTION
OF THE
AMERICAN PHILOLOGICAL ASSOCIATION.

ARTICLE I.—NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II.—OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III.—MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

AMENDMENT I. Besides the officers named in Article II, there shall also be an Assistant Secretary, to assist the Secretary during the sessions of the Association, but not to be a member of the Executive Committee.

PUBLICATIONS OF THE ASSOCIATION.

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decides to publish. The Proceedings are bound with them as an Appendix.

For the contents of Volumes I-XXXI inclusive, see Volume XXXIV, pp. cxliii ff.

The contents of the last five volumes are as follows :—

1901.— Volume XXXII.

- Wheeler, B. I.: The causes of uniformity in phonetic change.
Clapp, E. B.: Pindar's accusative constructions.
Merrill, E. T.: Some observations on the Arch of Trajan at Beneventum.
Harry, J. E.: A misunderstood passage in Aeschylus (*Prom.* 119).
Franklin, S. B.: Public appropriations for individual offerings and sacrifices in Greece.
Morgan, M. H.: Rain-gods and rain-charms.
Warren, M.: Some ancient and modern etymologies.
Adams, C. D.: The Harpalos case.
Steele R. B.: Anaphora and chiasmus in Livy.
Hempl, G.: The variant runes on the Franks casket.
Bill, C. P.: Notes on the Greek *Θεωπός* and *Θεωπία*.
Elmer, H. C.: On the subjunctive with *Forsitan*.
Proceedings of the special session, Philadelphia, 1900.
Proceedings of the Philological Association of the Pacific Coast, San Francisco, 1900.
Proceedings of the thirty-third annual session, Cambridge, 1901.

1902.— Volume XXXIII.

- Earle, M. L.: Studies in Sophocles's *Trachinians*.
Morgan, M. H.: Remarks on the water supply of ancient Rome.
Richardson, L. J.: On certain sound properties of the Sapphic strophe as employed by Horace.

- Shipley, F. W.: Numeral corruptions in a ninth century Ms. of Livy.
 Steele, R. B.: Some forms of complementary sentences in Livy.
 Prentice, W. K.: Fragments of an early Christian liturgy in Syrian inscriptions.
 Allen, J. T.: On the so-called iterative optative in Greek.
 Wheeler, B. I.: Herodotus's account of the battle of Salamis
 Perrin, P.: The Nikias of Pasiphon and Plutarch.
 Hempl, G.: The Duenos inscription.
 Proceedings of the thirty-fourth annual session, Schenectady, 1902.
 Proceedings of the Philological Association of the Pacific Coast, San Francisco, 1901.

1903. — Volume XXXIV.

- Moore, F. G.: Studies in Tacitean ellipsis: descriptive passages.
 Goodell, T. D.: Word-accent in Catullus's galliambics.
 Brownson, C. L.: The succession of Spartan nauarchs in *Hellenica* I.
 Prescott, H. W.: Magister curiae in Plautus's *Aulularia* 107.
 Miller, C. W. E.: Hephæstion and the anapaest in the Aristophanic trimeter.
 Radford, R. S.: The Latin monosyllables in their relation to accent and quantity.
 A study in the verse of Terence.
 March, F. A.: Three new types.
 Proceedings of the thirty-fifth annual meeting, New Haven, 1903.
 Proceedings of the fourth annual meeting of the Philological Association of the Pacific Coast, San Francisco, 1902.

1904. — Volume XXXV.

- Ferguson, W. S.: Historical value of the twelfth chapter of Plutarch's *Life of Pericles*.
 Botsford, G. W.: On the distinction between *Comitia* and *Concilium*.
 Radford, R. S.: Studies in Latin accent and metric.
 Johnson, C. W. L.: The *Accentus* of the ancient Latin grammarians.
 Bolling, G. M.: The Çāntikalpa of the Atharva-Veda.
 Rand, E. K.: Notes on Ovid.
 Goebel, J.: The etymology of Mephistopheles.
 Proceedings of the thirty-sixth annual meeting, St. Louis, 1904.
 Proceedings of the fifth and sixth annual meetings of the Philological Association of the Pacific Coast, San Francisco, 1903, 1904.

1905. — Volume XXXVI.

- Sanders, H. A.: The *Oxyrhynchus* epitome of Livy and Reinhold's lost chronicon.
 Meader, C. L.: Types of sentence structure in Latin prose writers.
 Stuart, D. R.: The reputed influence of the *dies natalis* in determining the inscription of restored temples.
 Bennett, C. E.: The ablative of association.
 Harkness, A. G.: The relation of accent to elision in Latin verse.

Bassett, S. E. : Notes on the bucolic diaeresis.

Watson, J. C. : Donatus's version of the Terence *didascaliae*.

Radford, R. S. : Plautine synizesis.

Kelsey, F. W. : The title of Caesar's work.

Proceedings of the thirty-seventh annual meeting, Ithaca, N. Y., 1905.

Proceedings of the seventh annual meeting of the Philological Association of the Pacific Coast, San Francisco, 1905.

The Proceedings of the American Philological Association are distributed gratis upon application to the Secretary or to the Publishers until they are out of print.

Fifty separate copies of articles printed in the Transactions, ten of articles printed in the Proceedings, are given to the authors for distribution. Additional copies will be furnished at cost.

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